

REFORMED CHURCH MESSENGER

MOTHERS' DAY NUMBER



CHRIST TAKING LEAVE OF HIS MOTHER

Flockhurst

PHILADELPHIA, MAY 1, 1919

With the Syrian Christians of India

By SHERWOOD EDDY

I am writing from Maramannu after the Sunday morning service in the great palm leaf pavilion, where 30,000 Syrian Christians have gathered from all parts of this native State of Travancore. It is stifling hot even in winter down here near the Equator. The great pandal, or pavilion, is a simple structure of palm leaves erected by the Christians themselves on a sand bar in the river bed. Above us, on either side of the river, rise graceful coconut palms, the pepper vines, and banana trees. Beyond these are the rice fields and the sugar cane. The blue hills on the horizon are covered with plantations of rubber, tea, and coffee, while beyond these lie the elephant and tiger jungles in the mountains. The scenery on these tropical backwaters by the sea is indescribably beautiful.

But far more interesting are the people who are gathered here in this great convention. On the platform at our left are seated the white-robed priests of this ancient Church, and upon raised seats on the right are the two bishops in their purple satin robes, with gold belts and quaint headdress. One is of the old school looking like the ancient Nestorian patriarch of Antioch, from whom his bishopric draws its historical descent; the other a young man, modern, keen, alert, whom I knew as a college student a dozen years ago when he decided one night to give up his future ambition in the law, take up his cross, and enter Christian work. After completing his education in Canada he returned to spend his life in vitalizing this ancient Oriental Church in which he was born, and last year he was consecrated as a bishop.

I have just come from an early morning communion service, where we were welcomed by these bishops of the Eastern Church. The liturgy, the prayers, the ancient rites and ritual of the service handed down through the Syriac of the Nestorian and Jacobite Churches bears the traditions of the early centuries. But the spiritual message, the strong ethical note in the sermon of the young bishop, the deep devotion and spiritual life manifested seem to come from that last supper in Jerusalem. There was an unspeakable fellowship as we partook of the dark Oriental bread, and the wine from a spoon, for as we knelt with these Christians we felt we were members of one undivided holy catholic Church throughout the world.

But to return to our meeting. In front of the platform in this great pavilion the Christians are seated. They have been gathering from hundreds of distant villages, coming up like the tribes of old to the Feast of the Tabernacles at Jerusalem. All are clad in flowing white garments and are seated on the dry sand of the river bed with the men on the right, and the women on the left. The collection has just been taken and the people have made their offering, which was gathered from the two hundred sections of the tabernacle and laid before the bishops as at the feet of the Apostles in the days of old. The period of intercession is now ended. Thousands of hearts have been lifted in fervent prayer with a devotion far greater than I have ever seen in any Anglo-Saxon Church. As the people unite in intercession you can hear a distant murmur rising gradually like the sound of the sea. A wave of prayer seems to sweep over the vast audience. The bishop now leads in a last prayer and we begin the morning's address. We have continued one theme throughout the entire week, that of personal evangelism, or the arousing of this ancient Church to win India for Christ through the rank and file of the laity.

By four o'clock each morning as we sleep under the palms and pepper vines, the sound of prayer and singing awakens us. A man passes through the encampment and among the boats on the river, crying, "Praise unto God! Praise be to the Son of God!" and soon the sound of prayer and praise chanted to old Syrian tunes is rising on all sides and continues until dawn. Each night a modern John the Baptist has gone through the camp calling upon the people to repent and put away their sin. We seem to be living again in the early days of Galilee and Syria. By daylight the whole camp is astir. At seven in the morning we meet for classes in sections as at a student conference at Northfield or Geneva. I have met each morning a class of priests on personal evangelism, Professor Hutchins has met the teachers, and other classes were held for the Evangelists, the women and other groups. At the platform meetings morning, afternoon, and evening we dealt with the topics of sin, conversion, the first principles of the Christian life, the marks that distinguish the true Christian from the nominal Christian, the universal call for service, a preparation for personal evangelism. Behind the platform is the motto of the convention, "Personal Evangelism, the Greatest Work in the World, Winning Men One by One."

We have now come to the closing message on "The Great Commission." "Go make disciples, baptize and teach them. And lo I am with you always." The young Malayalan interpreter is ready to flash out the message with lightning-like rapidity, and instead of being "an interrupter," he is a true helper, as every word comes from the mouth of two witnesses. Formerly a series of interpreters standing in the crowd had to pass on the message from the central platform out to the vast throng, but on our last visit we discovered that a large sounding board just above the speaker's head enabled one to reach every man in the multitude of 30,000 with a single voice. As the address begins the low hum subsides, and there is intense stillness, unbroken for an hour and a half as we deliver the message. There is absolutely no sense of haste. These people seem to have caught the sense of eternity and to have lost the hurry of time.

After the address we throw the meeting open for personal work to train the rank and file of Christians for this service before they return to their distant villages. The young bishop leaves the platform to work among the people. Some fifty priests scatter among them, all busily at work. Hundreds of laymen throughout the audience turn to those beside them to make sure whether they have put the dynamic of the Christian life into their beings and are prepared for service. The whole place is busy as a beehive. Though some sit in silence, hundreds who feel they have no message for others are praying for themselves, while hundreds of others are busy at work among the people.

As we moved among the Christians we came suddenly upon an outcast from Hinduism who tells us that he is ready to accept Christ and become a Christian. We take him to the platform. A number of others have made their decision during this interval for personal work, and ten or a dozen Hindus of various castes rise to express their desire to become Christians. In the audience is a Brahmin convert who had recently made his decision, and several from the higher castes, but what is still more encouraging, there are a number of converts from the outcastes, who for long centuries had not been received by

this highly respectable Oriental Church, which had become as dead and cold as some of our city Churches at home. At last this ancient Church is awakening to a sense of its missionary responsibility to save India. Each night during the convention lectures for Hindus have been conducted in a separate pavilion, and the Church is now opening its doors to receive them and organizing home and foreign missions to reach them.

But who are these "Syrian Christians"? They hold intensely to their unbroken tradition that their first seven Churches were founded here on the West Coast of India by the Apostle Thomas in the first century. The apocryphal "Acts of Thomas" and other writings indicate that by the fourth century or earlier there were Christian communities in India which traced their origin to the Apostle Thomas. Their tradition also holds that Nestorian Christians from Syria and Persia landed here in 345 A. D. Thus, we may account for their dependence upon the Patriarch of Antioch, their Syrian ecclesiastical language, literature, and customs. Bishops from India are mentioned in the Church Councils of the early centuries, and travelers from the sixth century onward mention these Christians of Travancore. We have today handled copper plates given by the king of the country nearly fifteen centuries ago, which recognized the high standing of the Christians and granted them many special privileges. We have also seen their ancient crosses and Persian inscriptions dating from the early centuries. These Syrian Christians seem to have multiplied in the first centuries until they lost their missionary purpose. Then the Church fell asleep for some fifteen hundred years. After Francis Xavier entered India near four centuries ago in 1542, his followers by the rigour of the Inquisition forced the majority of the Syrians under the Roman yoke, where more than 400,000 of them remain to this day. After one of their bishops had been killed, the Syrian Christians assembled one night in 1653 about the great cross of Cochin and took solemn oath that they would throw off the yoke of Rome and never return to it. Nearly 300,000 of them belong to the Jacobite section under the Patriarch of Antioch, to whom they turned for protection from the Roman Inquisition. The great missionary movement of the Nestorian Christians in China and other lands was completely exterminated. But the Syrian Church in India has outlived all persecutions and inquisitions, and stands to this day.

These Christians while under the early Nestorian Patriarch of Babylon held the belief of two separate persons in Christ. Later, when they turned for protection to the Jacobite Patriarch of Antioch, they believed in only one divine nature in Christ. Through all the centuries these Syrians have clung to an Eastern Patriarch rather than a Western Pope. Today, without disputing upon abstract natures and persons, in a new vital relationship with the living Christ, many of them are proclaiming the good news of His Kingdom in the midst of the poverty, superstition, caste, idolatry and desperate need of India.

A century ago the Church Missionary Society of England sent out missionaries to revitalize this ancient Church. Nearly twenty-five years ago their first convention was held here in the sands of this river bed with a thousand or two in attendance. The new life has spread with contagion. Their numbers have grown until now it is by far the largest Christian Convention in the world. There are signs on every hand

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Mother's Day

LOVE has been defined as "a desire to give plus a desire to bless." If these elements are present in the affection it is love; if these elements are absent, no matter whatever else may be there, it is not love.

The world is blessed with many kinds of love, all having this common element: friend and friend, husband and wife, brother and sister. The sweetest song of love ever sung from out this weeping world is that which we honor on the first Sunday in May—the love of Mother. All other forms of love are reciprocal. They may bless and bless benignantly; they may give and give generously; but all of them in varying degrees ask something in return. Mother-love alone is nearest the love of God—the love that gives all and asks nothing.

"A baby slept—the mother kept love-watch, in pondering lost;
For at her side, with arms flung wide, the wee form marked a cross.
She thought, perchance, with anguish keen, might Mary so her babe have seen—
By fearful intuition, then, foreglimpsed His fate who died for men.
The small arms fall—from sunlit wall the golden beams creep down,
And ring with gold the soft curls bright—and lo, he wears a crown.
The prayer of all earth's motherhood was in her heart as wrapt she stood:
Dear God, on us look down, look down: Grant me the cross and him the crown."

Mother-love give and blesses without regard to the worthiness of the object. All of us were not very loveable once; all of us were not angelically beautiful. To all but our mother, perhaps, we were often uninteresting and troublesome. Happily for us, our mother thought we were wonderful. She thought we were exceptionally beautiful and singularly bright and clever. She perceived a grace in our movements, music in our laughter and wit in our childish impertinences, unperceived by all others. We were all of us heroes, once, and some of us were saints in our mother's eyes. The plain truth about us was that we were dull, unamiable and fretful. We may have been as ugly as a rain-cloud; but mother-love wrapped us 'round, and transfigured us into the beauty of the rain-bow.

There is an instinct in mother-love which makes her cling to her child, though profligate and scoundrel, with a love which will not be thrown off. It is here that mother-love reveals to me the love of God and interprets to me the cross of Christ. When her boy becomes profligate and takes the road that leads to destruction and death, it is mother-love which follows him with her prayers and tears. She bears his sins for him. The whitening hair and the lines of anguish in her face tell something of her agony. She suffers a pain that he never knows. She becomes a woman of sorrow and acquainted with grief, and he hides as it were his face from her. She is bruised for his iniquities; she is wounded for his transgressions. The chastisement of his peace is upon her. For him she wrestles in blood; for him she hangs upon a cross. If you asked her why she suffers, she would say, "If you knew a mother's heart, you would not ask such a question. I am his mother." So the Eternal God suffers in Christ on Calvary, because He loves like that. You cannot explain the greater by the less. The only explanation of true mother-love is the greater love of God.

There is a national reason today for laying emphasis on the reverence and honor due to mother. For years there has been in our midst a specious system of thought, teaching that all laws are man-made and can be changed or annulled by man. The kaiserism of Germany is a manifestation of this, on the

one hand, and the anarchism of Russia is a manifestation of the same philosophy at the other extreme. More than that, for years the art and literature of our own country has been honeycombed with the same destructive teaching. Except in the nationalization of women, nowhere is this philosophy more revolting than in its effort to repudiate the law of mother-love and make all children the wards of the state. A nation can do this, but only at the peril with which you defy any other law of Nature. You may repudiate the law of gravitation; but if you walk off the top of a ten story building you are crushed to a jelly, however much you insist that laws are man-made. You may repudiate the law of motherhood, and substitute therefor the guardianship of the state. But in so doing you are violating a law as fundamental as the law of gravitation, and the consequences are not less disastrous to civilization and to the individual. The fifth commandment connects national stability with obedience to this law. The Jewish machinery for the maintenance of public order was much simpler than ours. Their national polity rested on the basis of the family. But it is still true that due respect for the judgment and tradition of the family is necessary for the stability and peace of the nation. It is still true that our days of national and personal well-being will be long upon the land which the Lord our God giveth us only as we continue to honor father and mother.

In these days when patriotism and self devotion for the sake of an ideal are manifested by the expenditure of so much blood and treasure, Mother's Day emphasizes a further manifestation without which all other expenditures will be in vain.

May God give us mothers who are worthy of all honor, reverence and obedience, and may God give us sons and daughters who will honor themselves by rendering affection, honor and reverence to such parents.

Thomas Carlyle writes: "O pious mother kind and good, brave and truthful a soul as ever I have found in this world, your poor Tom has fallen very lonely, lame and broken in this pilgrimage of his. But from your grave in Ecclefechen Kirkyard you bid him trust in God, and that he will do, for verily the conquest of this world and death and hell lie that way."

J. H. S.

EDITORIAL

SOCIAL SERVICE AND PERSONAL HOLINESS

One of America's ablest journalists in the *Outlook* recently said that Church attendance is not an index to religious interest, because men are finding many of their sermons in magazine articles and expressing their worship in social service. We recall that several years ago the same writer decried the teaching that "we can get along without religion—not without morality—but without religion, for we have the public school and—Heaven save the mark—the public press." More and more we are convinced that that will be a sad day for the world when the world substitutes social service for the inspiration which comes from public worship, and the magazine article for the pulpit. Such a religion would continue for a time. There is an immense amount of religious conviction stored up in the world. The present generation might therefore get along fairly well. But unless it is constantly renewed by personal contact with God this store of conviction must ultimately become exhausted, even as a pool becomes exhausted unless it is renewed by the fountain.

Of course a religion which does nothing more than say prayers and sing hymns is a dead religion. It is equally true that a service without worship is anaemic religion. A man who thinks that men can go on serving forever without worship is as foolish as a man who thinks that they can go on exercising forever without food. Likewise, the man who thinks that man can go on worshipping forever without serving is as foolish as the one who thinks that they can eat forever without exercise. Both of them will need the doctor before long, and the undertaker soon after. Morality, i. e. man's relation to his fellow man, has power to continue only as it is rooted in religion, i. e. man's devout relation to God. Browning had this in mind when he said:

"And therefore I deem the true God-function
Is to furnish a motive and injunction
To practice what we know."

More pregnant words never fell from the lips of Jesus than these, "For their sakes," i. e. social service, "I sanctify myself," personal holiness.

J. H. S.

AFTER CONFIRMATION

"We have received two hundred and forty members into this Church during my pastorate, and yet the total membership remains almost stationary." A pastor so expressed himself last week. Is it true that our people do not "stick" to the Church in our day as they did in the days of our fathers? And if it is true, what is the explanation? There are attractions elsewhere teasing people away from the Church, which did not exist in former days. It was easy to hold fast to the faith at a time when faith was the only thing which one had to hold fast to. Whereas today there are so many other things offering at least to still the yearning of the soul for a time. Moreover, men are finding expression for religious feelings in philanthropic work, and finding means of Christian teaching from lips other than Christian preachers. But after this has been granted are there not still too many who lose interest in the Church and things spiritual who could be kept loyal to their Church and their Lord? The institutional Church has been offered as a solution. This has done a splendid work, but has not solved the problem. Would not a more thorough grounding in the fundamentals of the Christian faith in the home and in the catechetical class help to stop this leak. Every pastor knows that he does not do—and probably cannot do—as thorough work here as the older pastors did. This pushes the problem back a step farther. Pastors feel that they do not have the backing of the Christian home which was given in a former generation. Has not the time come when there must be a closer co-operation between the home and the Church, in order that we might create young men and women who will always remain loyal supporters of the Church and workers for the Kingdom?

J. H. S.

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THE HOPE OF THE WORLD

"Religion is the only thing which can save this world." The words are those of Alfred Noyes. You expect a preacher to say this; but Alfred Noyes is not a preacher. He is a poet. A poet is a man who sees into the heart

of things spiritual. Many persons have long believed that religion is the only thing which could save a man from hell hereafter. Such persons could be indifferent to religion, and explain their indifference on the ground that they are not certain that there is going to be a hell in the world hereafter. The message of this poet links itself with that of the preacher and proclaims that religion is the only thing which can save men from a hell which otherwise is sure to come in the world which now is. A spirit has been walking abroad in the world erasing the "not" from the ten commandments. And what the world needs is a simple elementary declaration of right, and an adequate religious machinery for making that declaration effective.

Statesmen and publicists are declaring solemn treatises are always scraps of paper unless there are bayonets behind them. Politics thus stands forth and says, "It is not in me to save." Literature and art for a score of years have been making an attack upon decency of thought and purity of conduct, and now they survey the "hideous thing" which they have helped to create and say, "It is not in us to save." There is one power and one power alone which can save, and that power is religion. Our only hope is that men may lift their heads and say from the heart, "In the beginning God."

The leaders of the Protestant Churches of America have seen their opportunity and measured their task, and are asking for millions of treasure to reassert the divine creed of Christ, and bring healing to a wounded world. May the united power of the membership of the Church get behind this crusade and lift the Cross of Christ to complete victory, without which all our blood and treasure has been spent in vain.

J. H. S.

A WORTHY TRIBUTE

In the issue of April 24, *The Lutheran*, under the caption of "A Final Word to our Printers," pays a fine tribute to The Sowers Printing Company, Lebanon, Pa. We make note of this by way of endorsement of what *The Lutheran* says. For many years The Sowers Printing Company has printed our Sunday School Periodicals and Festival Services and their business dealings with us have been uniformly courteous and mutually satisfactory. *The Lutheran's* expression of appreciation is a tribute worthily bestowed and the MESSENGER takes pleasure in quoting the following:

"For over twenty-two years *The Lutheran* has been printed by The Sowers Printing Company of Lebanon, Pa. We would fail to show a proper sense of appreciation (now that the new *Lutheran* is to be published

at the Publication Board's own plant in Philadelphia) did we not express our sincere regret at severing our relations with this Company. These relations have been most pleasant and we have only words of praise for the prompt and efficient service they have rendered *The Lutheran* during these years. While *The Lutheran* will hereafter be printed from our own presses in Philadelphia, the presses of the Sowers Printing Company will still turn out Lutheran literature for the United Lutheran Church.

"The Sowers Plant has expanded quite remarkably since 1896 and their business has spread to a number of states. In addition to general commercial printing and binding of all kinds, thirty periodicals with a total circulation of about 10,000,000 copies a year have been published there."

A. S. B.

THE PASSING OF "THE LUTHERAN" OF THE GENERAL COUNCIL

With the issue of April 24, *The Lutheran* passes out of existence as the organ of the General Council and will appear next week as the official paper of the United Lutheran Church of America. In 1896 *The Lutheran* became the successor of the former *Lutheran* and *The Workman*. During its successful career of twenty-three years there were associated with it men of prominence in the Lutheran Church and who are recognized as leaders in the Christian Church. During the period of a little less than a quarter of a century, nearly all of the former leaders in the General Council have died. On this roll of honor are the familiar names of Krauth, Krotel, Spaeth, Seiss, Passavant, Richards, Roth, Hasselquist and Carlsson. Among the surviving who have contributed to the great influence of *The Lutheran* are Drs. Sandt, Schmauk, Hunton and Whitteker. Among the contributors to its columns are included Dr. Jacobs, Rev. J. C. Mattes, Prof. Wackernagel and Dr. Sander. In this connection too much of praise cannot be expressed of the Editor-in-Chief, Rev. George W. Sandt, D. D. He has devoted the best years of his life to *The Lutheran*. We have enjoyed his writings, and while the MESSENGER has not always agreed editorially with *The Lutheran*, Dr. Sandt's conduct of his paper was always scholarly, courteous and devoutly Christian in spirit. Although *The Lutheran* of the General Council will be merged with *The Lutheran* of the United Lutheran Church, the readers of the former paper will never disassociate Dr. Sandt from the success of their Church paper and the progress of their denomination. He has identified himself with the best interests of the people to whom he addressed himself weekly and whose spiritual welfare he always had at heart.

A. S. B.

A WEEK IN ENGLAND

A Letter from the Editor

It might be of interest to some readers of the MESSENGER if the Editor were to attempt a detailed description of the many interesting things he saw in England and France; but our visit was really so hurried and so many thousands of Americans have recently been in both those countries whose opportunities for study have been greater than ours, that the attempt to do this appears to be unjustified. Frankly, too, we have been kept on the move so constantly that leisure time has been at a premium. Suffice it to say that the members of our "embassy of good-will" made full use of their time in seeing the things worth seeing and in gaining valuable and, we hope, trustworthy impressions of the countries we have so far visited. Some of our party visited Canterbury, others Oxford, others Windsor, but about half put in all their time in London, after our memorable experiences in Southampton and Winchester. The Eagle Hut of the American

"Y" was a rallying point for us, and every day they send out experienced guides who take men in khaki and blue to the points of historic interest. We were privileged to join these groups, and certainly appreciated it. In a tramp lasting from 9.45 A. M. to 3 P. M., stopping only for lunch, we visited for example such an array of interesting places as the Old Curiosity Shop, Ye Cheshire Cheese, Church of St. Mary le Bow, Bank of England, St. Paul's Cathedral, London Bridge, residences and tombs of leading poets and writers, Southwark Cathedral, with its memorials of Shakespeare, Bunyon and others, Billingsgate Fish Market, St. Lawrence Cathedral, Temple Courts, Temple Church, the ancient Wine Cellars of London where 24,000 barrels are now in bond, and in which some of the old Roman walls of the first century still stand, a dozen of the best monuments, a trip through the Lord Mayor's Palace (by special permission), exploration of

the Guild-hall, and last, but not least, a never-to-be-forgotten visit to the Tower of London, with its interesting St. John's Chapel, its tower telling the story of so many distinguished prisoners, its dungeons and torture-chambers with the instruments most useful for inquisition, its array of knightly armor, its gruesome stories of murder, cruelty and injustice, its place of execution where Lady Jane Grey, Ann Boleyn, the Earl of Essex, Sir Walter Raleigh and many other notables died by the headsman's axe, the place where a score of German spies are said to have tasted death during the Great War, and then the remarkable exhibit of the crown jewels of Great Britain. And all of this was under the leadership of a "Y" Secretary, Jones of Kansas City, who has made a detailed study of his job and adds wit and humor to a valuable historic account of the places visited. In the presence of a number of London policemen, for example, he showed us an ancient pump in front of the Guildhall, and said: "There is an interesting pump; when prohibition comes to England, it is said they will bring all the London Bobbies to this pump and fill them up with water for the first time in their lives." The Bobbies laughed heartily. The American use of water is quite a mystery to Britishers, who seem to think of it as a thing to wash the body with, but assuredly not a thing to drink. One of our party asked the girl of 14, who acted as a page at the Hotel, to bring him cold water. "You are such funny people, you Americans," she said. "Why?" he exclaimed, "water is good to drink." "It may be true," she replied, "but there are so many better things." France seems to share with England in this view; waiters and garçons alike seem disgusted with those who order only water. This fact may explain many other things.

A visit to the Houses of Parliament was a privilege. The writer attended one of these sessions of the House of Commons and heard an interesting debate, in which the course of the Government was strenuously attacked by a number of speakers and warmly defended by Mr. Winston Churchill, Secretary of State for War. The discussion centered around the question of continued conscription and the necessity for maintaining so large an army. The opposition claimed that three-quarters or at least one-half of those still in the service should be demobilized at once and maintained that the German menace had now become a bogey of the imagination. Mr. Churchill asserted vigorously that the danger is still great, especially from Bolshevism, and that England is not "over-insured." All hands in Britain seem very impatient over the delay in signing the peace treaty, but not one that I heard speak considered it feasible to sign a treaty which does not have as its underlying principle a League of Nations "with teeth." Everybody seems to take it for granted that the failure to get a real League of Nations means that the war has been lost, and "civilization has committed harakari."

Certainly one of the outstanding privileges of our stay in London was the honor of entertaining as our guest of honor at tea Mr. Arthur Henderson, the eminent leader of the Labor Party in Great Britain and former Secretary

of Labor in the Government. This was arranged through the courtesy of Dr. J. Fort Newton, pastor of the City Temple, who also honored us with his presence at that noteworthy conference. No man could have been more frank than Mr. Henderson in answering questions, and scores of them were put to him by the members of our Commission. It is not possible to convey here the valuable information gained from this fellowship. We could not but feel grateful that the workers of England had such a high-minded Christian leader, and sorry that there is so little similar Christian leadership in America, with a really constructive program for the redemption of society. Mr. Henderson has been a local preacher of the Wesleyan Methodists for forty years, and most of that time has been a Sunday School teacher and Superintendent. The very day after his interview with us he left for the Peace Conference at Paris to present the views of the recent Berne Conference with regard to the treaty and the League of Nations. He stands unqualifiedly, he says, for a "Wilson Peace," and says there is the most deadly danger that some of the "fourteen points" will be disregarded. Every Christian man should exert his influence to the utmost to secure support for every one of these points and thus stand for a square deal to all mankind. In reference to the recent election in England, Mr. Henderson declared it to have been a most unfortunate thing for England and all the Allies, for it gave rise to the most extravagant and foolish promises, which will undoubtedly hinder just terms of peace, and may force such a union of Germany, Hungary and Bolshevik Russia as to endanger even a League of the free nations. Mr. Henderson, who has been accused as a man quite willing to take the bloody hand of Germany, says he stands for just punishment for that guilty nation, but that room must be made even for the culprit in a just scheme of society. In answer to the charge that he has hobnobbed with Lenine and Trotzky, he says, he never saw either and that no man in England is more cordially hated by the Bolsheviks than he. Mr. Lloyd George he pictures as an opportunist, adroit and at times even unscrupulous. In the idealism and honesty of President Wilson, however, he believes with all his heart. Of the wrongs suffered by the workers of England he spoke with a depth of feeling that none of us can forget. All in all, the memories of that interview will abide. We could not but sense in it all a remarkable acceptance of the teachings of Jesus practically applied to human relationships. England that week was just emerging from what threatened to be the greatest labor war in her history, because a government commission recommended terms for the miners which involved not only higher wages and shorter hours, but the gradual elimination of private ownership of the great public utilities. The terms are pronounced the most radical and far-reaching ever agreed to by the joint representatives of capital and labor.

We left London Saturday evening, March 29th, going to Southampton by train and boarding at once the *Normannia* for passage to Havre. We awoke early Sunday morning in la belle France.

COMMUNICATIONS

DO YOU CARE FOR YOUR MOTHER?

BY REV. ALLEN R. BARTHOLOMEW, D. D.

There is a time in the life of every child when no one but a mother can care for it. And that thought for the welfare of the child lives on forever. The one love that never dies is the love that is kindled in the bosom of a

mother. Two instances of this love came to my notice in recent days. A mother had given her son to fight for the country we call our native land. He came home without a scratch on his body. Such was her gratitude

to God, for sparing the life of her child, that she laid an offering on the altar for a Chapel in China. Another mother was bereft of a devoted daughter, and she has borne witness of her love for her by erecting a parsonage for a native evangelist in Japan. No pen can portray the love of a mother for her dear children.

But why, think you, did these two mothers erect memorials of love for their children in far-away lands? The answer is plain. All the women in the world do not share in the true glories of motherhood. Where Jesus is a stranger, and His Gospel an unfelt power, there woman is the abject slave of man—a soul-less being. All non-Christian religions degrade women. Since the mother is the educator of the heart and the moulder of character, we may know the end of mankind—temporal and spiritual—in heathen lands.

How dark, and dismal, and discouraging is the condition of the family, the state, and the Church in the Orient? The difference between a Christian woman and a heathen woman is as great as between light and darkness. While we must admit with shame that in America all women do not receive justice, and honor, and devotion, yet what shall we say of the iron-clad customs where the teachings of the heathen philosophers prevail? One-half of the race is completely shut out from the life and light of the world. Mother, wife and sister are shut within the zenana of the Hindu, or the harem of the Mohammedan, where education, wholesome exercise, love of nature and personal development are impossible. The Buddhist mother has been taught that she has no soul, and her highest hope has been that after death she may be reborn in her husband. The Confucian mother must be content to observe the three obediences to her father, her husband and her son. The Japanese mother has married not an individual but a family.

The exaltation of the mother is the first and most important step towards social reform. At the centre of society is the home, and the centre of the home is the mother. It will be folly to Christianize a race and leave the condition and needs of its women out of account. From the very beginning of Christianity stress was laid on the dignity of woman. Jesus placed woman on a level with man, and gave due credit to her powers of mind and heart. He took a lively interest in the welfare of His mother. He not only bore the sin of the world on the cross but he carried her cares in His heart. He gave His own loving approval and personal obedience as a child to the command with a promise. By his filial acts, He has taught all children the duty they owe to their mothers.

And who can look upon that scene on Calvary without a new sense of the wondrous love of Mary for her Son, and of Jesus for His mother! Let us return for a moment to the Cross, and there behold how the sorrows of earth have given a double strength to that which is among the strongest of all human bonds, the mutual love of mother and son! The mark of the Cross is put on maternal and filial love, and stamps it as the King's own—

a part of the royalty of Heaven.

Jesus gave His mother to John. This was the best gift of earth our Lord could give to His bosom companion. The gift was a token of filial love and a seal of human devotion. He could not provide a better guardian for His mother nor confer a greater honor upon His disciple. What a home that must have been where the Apostle of love and the mother of Jesus dwelt! "Surely that place must have been the resort of holy angels, if any habitation on earth has been meet to be so."

Do you care for your mother? She may no longer live on earth. The years that separate you from her presence in the flesh may almost dim your eyes to her noble form. But can you wholly forget her, the child of her bosom, the pride of her life, and the hope of her declining years? The great duty of every son and daughter is to love, esteem and protect father and mother. The command with promise is, "that it may be well with thee and thou mayest live long on the earth." Age can never take away from the child the duty of honoring parents. The Chinese worship their ancestors. They build shrines for them, and bring offerings to them. We call this idolatry. It is wrong to worship any other creature than the true and living God. But there is one good result that flows from their religion: the children always respect their parents. And may not this be the reason why God has given them such long life as a nation?

The story is told of an eminent divine who was announced to preach in a wealthy Church in a great city. Crowds went to hear him. An old lady in plain attire also came to the Church and took a front seat. Unfortunately she got into a pew belonging to a lady whose heart was set more on dress than on the Lord. When this woman found the poorly-clad mother there, she told her to take a sitting near the door. The almost deaf mother pleaded to be left alone, but the usher came and made her vacate the seat. Amid the solemn tones of the grand organ the great orator entered the chancel, and when he had taken his place at the reading desk, he took a glance at the vast audience. He sent for the usher and told him, please bring that aged lady near the door into a front pew, that is my mother; she does not hear well, and she came twelve miles to attend this service. Noble minister, who could attract a vast crowd in a fashionable Church and yet was not ashamed to have his plain but loving mother occupy a good seat to hear him tell the story of Jesus and His love.

Do you care for your mother like that? Think of the blessed ministries of the home! Think of the infant days when your mother's arms cradled you to sleep! Think of the many ills and troubles she bore with you during the silent watches of the night! Think of her aching heart as she wept over your follies and crimes! Think of the Day of Judgment when Jesus, not from His Cross, but from His throne, will say to you as He did to John: "Behold thy mother!"

Philadelphia, Pa.

OUR MOTHER

REV. THEODORE BOLLIGER

The heart grows warm when we speak her name; the eye grows moist when we think of her sacrifices; and the will is challenged by her unswerving loyalty to become more worthy of her.

Three thoughts especially should we keep before us as we think of Mother's Day.

THE STRATEGIC POSITION OF THE MOTHER

Long before the Sunday School, the public school, the Church, the daily press, or the propagandistic politician is thought of or heeded, the mother has been moulding

the character that is to be. The mother imparts first the elements of language, education and handicrafts; teaches first a knowledge of law and respect for authority, and gives the earliest impression of prayer, worship and devotion to God. We praise the work of our educators in training the citizenry of the nation; we value the place of the minister and the Church in guiding the religious life and developing the spiritual possibilities of the race; but we are very apt to underestimate the far more important place of the mother. The mothers of the land impart to the children during the first five years

of life more of the elements that are vital and decisive than they will acquire during all the rest of their lives. By the time the Church and the pastor have a chance to influence a child, the home has already so largely moulded the character that about all that they can do is to break up some of the worst blunders, or else bring the good efforts of the home to fuller fruitage.

THE AMAZING INFLUENCE OF THE MOTHERS

Not one Church-member in five hundred can give the name of the mother of Moses, Aaron and Miriam, and yet the two sons arose to heights of religious fame which have scarcely been surpassed and the fame of the daughter is dim only when surveyed in the light of her brilliant brothers. When we read the record of their faith-filled, godly, devoted parents, we discover the secret springs that fed their character. A daring Jewish proverb declares: "God could not be everywhere, and therefore he made mothers." Mothers are the true moulders of national destiny. The world is moved not so much by dead things as by daring personalities. The impetus towards moral heights is always given by contact with surcharged souls. Among these daring personalities the mothers of men have ever taken first place.

"Under whose preaching were you converted?" said a pastor one day to one of his most helpful members. The answer came promptly: "Under no man's preaching, but under my mother's practice."

Some years ago a certain Presbyterian Synod inquired of its 125 ministers what influences had led them to enter the sacred profession. With only a few exceptions, the pastors stated that they had grown up in godly, praying homes, and the first impulses towards the ministry were received there.

A study of the biographies of forty leading missionaries of the world discloses the fact that the home life of thirty-two of them was such as to make the decision perfectly natural, and that in only one case had there been any parental opposition, while the evidence in the remaining cases was not quite clear enough to be cited.

From a certain home five children went forth and became most loyal workers in the Church. The mother was asked one day how the miracle had been accomplished. She answered: "From earliest childhood I sought to impress upon my children that the Church confers great benefits upon us, and therefore each one is under

obligations to make a hearty return."

THE BEAUTY OF LOYALTY TO MOTHERS.

Perhaps nothing avenges itself more relentlessly upon the character than disloyalty and ingratitude shown towards the parents. On the other hand nothing so naturally disposes the mind to think well of a son or daughter as known love and loyalty towards them; especially when such loyalty is accompanied with considerable sacrifice.

Some years ago the editor of a paper in a small town in Minnesota was nominated for Governor by the Democratic party. The chances of success appeared small indeed, for Minnesota was counted as staunchly Republican. In the heat of the campaign the Republican candidate was guilty of the blunder of taunting his opponent with the assertion that he was the son of a drunkard. The facts of his early life thereupon became public, and the State learned that the accusation was indeed true, but that the Democratic candidate when only thirteen years old had forced his mother to stop taking in washing, and by his own efforts had thereafter supported her. A reaction in sentiment at once set in throughout the State. The people said: "That's the kind of a man we want for Governor," and he was elected by a handsome majority. The people had confidence in the boy who had been loyal to his mother. This confidence was abundantly justified during his term of office, and at the time of his lamented death he was being much talked about as a presidential possibility.

A young lad was urged to do wrong by his older companions, but he resolutely refused. Neither did laughter and jeers move him. At last he burst out: "Do you see these pants? Mother made them out of a pair of my father's, and I promised her while I had them on never to do anything which I know he would not like, and I won't, either!"

In these thoughts that have been presented there is a challenge to all sons and daughters. Mother's Day or Parent's Day, however it is called, must drive the challenge straight home. The love and sacrifices of the parents must quicken our answering love and sacrifice. We can never repay them for what they have done, but we can at least strive with a greater determination to repay as much of the debt as possible.

Canton, Ohio.

MOTHER'S DAY

REV. HOWARD OBOLD

The universal acceptance and observance of Mother's Day reveals the Christian heart of the world. The love of a mother is the first love we feel and understand. As children our thought of the love of the Father God is determined by the love of the parent for the child. The purer and stronger that love is, the better we interpret the love of the Father God as revealed in the gift of His Son—the Christ-Child of Bethlehem.

There is a sentimental observance of Mother's Day wherein the purpose of many preachers is to stir up the feelings of their hearers with a eulogy to the mothers who have been called from the home and the Church on earth to the home above and the Church triumphant. Because of this emphasis, the fullest significance of the day, and the real blessing for the present mothers and future mothers is not realized.

The purpose of the day is not only to recall the memories of the mothers that are gone, but also to brighten with loving words and loving care the mothers that remain, and help the children of men and women to a greater blessing in honoring their fathers and mothers.

THE MOTHERS THAT ARE GONE

We do not wish to minimize the blessing that comes

to us on this Mother's Day as we think of the mother who bore us and is now in that heavenly home. There is no happier memory than that of a true Christian mother. As we turn to her picture, which kindles our heart in our meditation, we pray in the words of another:

"Oh! May I never cause that cheek to blush,
Nor for thy heart's glad throbbings forge a chain!
But, till my life's warm blood shall cease to rush,
Shall hear thee say: 'He never caused me pain.'
And, Mother, when my life's work's done
God grant I die thy worthy son!
And, after death, be borne to thee again."

Children, cherish her precepts. Honor her religion. Let her grave be a sanctuary where you shall draw near to God. So live that you shall meet her in Heaven.

THE MOTHERS THAT REMAIN

The day speaks to every child, whose mother is living, of the binding responsibility of the old commandment—"Honor thy father and thy mother." What has been your consideration of her comfort, her care, and her wishes? The disrespect and indifference of children to-

ward their parents is especially commented upon by some of our "heathen" oriental brethren. Many a mother's heart has been gladdened by that letter, or flower, or some other token of love and consideration that Mother's Day has prompted. Let the spirit of this Day be the dominating spirit in your attitude toward your loved ones at home.

Children, you cannot be too solicitous to fulfil your duties to your mothers. Despise not a mother's advice and appeal. The truest men are those who honor their mothers as Jesus honored His mother.

Mothers, the high ideals and appeals of this Day challenge you to be worthy that honor and respect that God enjoins upon your child. You set the ideal of motherhood and womanhood that your sons and daughters will seek to attain and respect. In the changes that are coming

because of the entrance of woman into all phases of the world's work, it is especially incumbent upon the mothers of today to let the Christ ideal shine forth in their living. The world will always respect the Christian woman, who is the product of the Christian home.

Mother's Day will be a further blessing if we would emphasize two thoughts which we simply mention.

1. Interpret the day in the spirit of parenthood. Father and mother are included in the divine commandment.

2. The mothers of the future will read these words and hear the messages of Mother's Day. How great is the need of stressing the sanctity of the marriage relation and the sacredness of motherhood and parenthood.

These two thoughts issue from the very heart of the religion of our Risen Lord and Saviour.

Quarryville, Pa.

THE PRICE OF VICTORY

REV. SAMUEL E. MOYER, A. M.

Filled with exultation in our Easter joys, have we thought of the cost of it all?

Today we think a great deal of prices. The high cost of living is an ubiquitous question. We have recently terminated a costly war, and at present we are startled at the figures that indicate its toll in money, material and men. The present campaign to sell Liberty Bonds confronts us with a capital V, which is the Latin numeral to indicate the Fifth Liberty Loan. This letter V, however, is used to designate the new issue of bonds as a Victory Loan. Our patriotism is appealed to in buying more bonds, that we may enjoy the full fruits of our victory in arms. As good loyal Americans, we will not hesitate to lend our money to our Government that our legitimate debts may be paid and the fruit of our victory be sealed for us and our posterity.

But, in our emphasis upon financial integrity, are we not overlooking the most vital factor in the real price of our victory over the exponents of autocracy? It did cost us money, eighteen billion dollars, or more. But what mark or unit have we to measure the aggregate sacrifice and suffering necessarily endured to win the victor's laurels?

Are we unmindful of what it cost our boys to leave their homes, with all in life that encircles a happy home? And have we forgotten the tears and sobs of parents who saw their boy entrain for camp? Who can measure in words the mingled feelings of those who, simultaneously stirred by a love of home and a patriotic desire to join the army that would fight to defend the sanctity and security of that home, must close their eyes upon their hearts' desire and answer the call of duty?

We rang the changes on "Make the world safe for democracy." We recalled with deep emotion from the Latin, "It is sweet to die for one's country." But oh, the possibility,—the one giving up his life on the altar of service, might be your father, son, brother or sweetheart. With patriotic song and hasty preparation we bolstered up our courage; but all the while we were somewhat overtaken with anxiety. Every report of battle, the casualty list, progress in different lines of equipment, all kept us intensely keyed up in our interest. Our best endeavor was called forth in every direction of service. We were very willing to do our "bit," yea, our utmost to help to win.

Then it was that we were paying the real price of victory. Dollars lost their value in the presence of far greater interests. Life, service, duty, sacrifice, death, if must be, these were the all-enveloping ideas that engaged our thought and attention. America found its soul.

The liberties and privileges, which we fondly prize as American citizens, are the result of victories in the past. We still pay tribute to the Revolutionary fathers who fought for their independence. The terrible experience of Washington and his men at Valley Forge, through the winter of 1777-78, was only a small portion of the price of our American liberties. The Civil War was a victory for the unity of the States, and the equality of man. We have not forgotten the cost of that bitter struggle.

Above all the victories that men have attained stands the great victory of which the Easter season reminds us, the victory over sin and the grave. How the glory of the resurrection puts to flight the fears and doubts of men. And yet, how few seem to realize the price of that greatest of all victories for the welfare and uplift of mankind. The price of His victory was the cross,—the cross on Calvary, the cross He bore all through His life.

From His heavenly abode Jesus entered the "No Man's Land" of this world to save His fellowman from the attacks of the enemy. Leaving the joys of His home, He camped with men to fight their battles with them, and for them, and made the world safe for man. In body and soul He bore abuse and shame to gain man's freedom, and bring him new possibilities and liberties,—the liberty of the sons of God. On Calvary He made the supreme sacrifice of His life as a token of the fulness of His love and devotion to man. Even in the sepulchre itself He struggled with death, and as victor, gloriously proclaimed Himself man's deliverer. Wonderful victory,—wonderful cross,—wonderful price.

Do we realize what it means to take up His cross and follow Him?

The past year has taught us many wholesome lessons, chief of which is the glory of sacrifice,—the price of victory. May we, in the full light of our recent experience, come to a higher appreciation of our God-given blessings, that a new sense of joy and zeal may take hold of us.

Perkasie, Pa.

THE PROHIBITION CONTEST IN EUROPE

BY REV. C. H. BRANDT,

Supt., Altoona District, Pennsylvania Anti-Saloon League

We just passed through a grievous war in Europe. Some of the best American blood was shed on foreign soil. The great slogan in that war was "Make the world

safe for Democracy," but what is the use of making the world safe for Democracy and then not make Democracy safe for the world; and no Democracy is safe with the

liquor traffic. When we consider some of the conditions of the war we may well ask whether it would have taken place had not the liquor traffic been in the world. This is a fact—the two nations that were the aggressors in the war and that carried on their part in the most atrocious manner are the two greatest beer drinking nations on earth. Scientists tell us that it was because of the long and steady drinking of beer on the part of Germany and Austria that so degraded their moral sense that they were ready to enter this war without a just cause and carry it on in such a brutal manner.

Then if it had not been for the liquor traffic among the Allies this war would likely have ended in two years instead of in four. Early in the war Lloyd George of England said: "We are fighting three enemies. We are fighting Germany, Austria and drink, but the greatest of these is drink." Had Lloyd George had his way England would have become Prohibition at the very outset of the war and had that been done there would be a different story to tell.

While the world was crying for food, in England enough foodstuffs were destroyed in the manufacture of liquor to feed the entire kingdom two months of the year. One of the great drawbacks of the Allies in the early part of the war was that they could not get the war supplies and one of the reasons why they could not do this was because the munition workers spent too much time in the public houses drinking and carousing.

Frequently the Allied armies faced defeat because they had not the ammunition to meet the enemy. In one of the early drives of the Germans in which they had come within twenty miles of Paris a Canadian soldier who was in that drive said when it began they had only three rounds of cartridges and when these were shot off they had only their bodies and their bayonets with which to hold back the Germans. While this was going on at the front sixteen ship loads of ammunition were in the harbor of London but could not sail because the soldiers and sailors had gone off on a drunk.

The American army was the most efficient and the most courageous that ever marched against a foe and it was efficient and courageous because it was the cleanest and the soberest army that ever donned a uniform. When we entered the war a law was passed forbidding the furnishing of liquor to men in uniform. The liquor men did everything to nullify that law, for wherever soldiers and sailors were quartered they were there to get liquor to them to debauch and degrade them. Owing to the vigilance of the military authorities very few were reached and the army as a whole was clean and sober; and when they got into action they surprised the greatest military experts of the world by their efficiency, resourcefulness and courage.

Now, if these were some of the conditions entering into this war should the liquor traffic remain what guarantee do we have that there will not be another war in a generation or two? The Allied nations must be exceedingly careful to create conditions whereby wars are impossible. No better safeguard against wars could be secured than the overthrow of the liquor traffic. Nations like men when they are sober and in their right mind will not resort to war. Hence, the thing we must do is to get the nations of the world on a sober and God-fearing basis.

And Europe is ripe for the conflict in favor of Prohibition. It is surprising what temperance sentiment there is in Europe. Scores of letters are coming to the National headquarters of the Anti-Saloon League appealing to us to come over and help them. Shall the followers of righteousness in America turn a deaf ear to these appeals? Or, shall we like men and Christians answer their cries and give them the assistance they are so eagerly calling for? The Anti-Saloon League in answer to these appeals has established headquarters in London and from there the contest will be directed to every European country. The American Churches and the American people must give these efforts their strongest support so that eventually we may have not only a dry nation but also a dry world.

A WORD TO THE CONFIRMED

REV. LEWIS ROBB, D. D.

You have passed an event in your life which you will never forget. It will be one of your anniversaries. Make it a yearly occasion for thanksgiving and rejoicing. Today you start on a journey. Many forces and influences for good are behind you and have led you to this glad day. Had it not been for these you hardly would have taken this step. Good angels have guided you. These all are back of you now to help you, and always will be. But you are the guide of your life.

Learn from the automobile, the engine is in front, but the power is applied to the rear axle. In reality the auto is pushed from behind. The duty of the driver is to guide the front wheels. Thus you have the power pushing and the guiding hand in front. So it is with you today. The very best of influences are behind you to help you in attaining a beautiful Christian character. But *your will* must direct the life. If you fail in direction, the forces behind cannot save you from destruction; just as in the case of the auto, the power is a blessing when well directed, but a curse when misguided.

What are these forces back of you? First of all, Christian parents. Paul tells us that the children of believers are holy. You are, therefore, different from heathen children. Your parents are always back of you and will be interested in you as long as they live.

The Church is back of you. She, like Jesus and for Him, laid her hand upon you in sacramental blessings at your baptism. She prayed for you. She instructed you through the Sunday School and Church services; she taught you to sing the Lord's praises; she kept you in com-

panionship with good men and women. Yes, the Church is back of you.

Then there are back of you all the sainted dead. "A great cloud of witnesses" are looking down upon you. They are interested in you. Their life and their triumphs are your blessed inheritance.

Then last, and best of all, Jesus is back of you. "So I am with you always." "I will never leave thee nor forsake thee." What a blessed privilege it is to have Jesus back of us! Think of what is back of you, as you start out on your life's journey as a Christian! When the boys went to war they were cheered and encouraged by the fact that the great heart of the United States, with all her moral and material resources, was back of them.

With all these helps to influence you, let us emphasize the fact that the direction of your life remains with you. That lies with you and *you alone*. Jesus can't choose your road for you; your mother and father cannot. When learning to ride a bicycle we were told to look ahead, and not at the wheel. So we exhort you to look to Jesus. "Looking unto Jesus, the author and finisher of our faith." "Set your affections on things above where Christ sitteth at the right hand of God."

Doing this, you will choose the narrow road that leads to life and happiness here and hereafter.

"That mountain that towers up and defies you has your spiritual health away up on its snowy summit. That is what shines there in the sun. You cannot reach it except by the terrible climb."

ONLY A STRETCHER-BEARER

JOHN OXENHAM

Many readers of the MESSENGER must have been touched by the words of Mrs. Firor in a recent number concerning her son, Carl, who is reported to have been killed in action on October 2d. "My constant prayer is that he died in that humble capacity—a stretcher-bearer—of which he wrote, 'If I stay in this position I will not have to kill anyone, but will always bring help to the suffering.'"

I am sending you a copy of John Oxenham's poem, "Only a Stretcher-Bearer," which I believe will be appreciated. It is found in "The Fiery Cross," and is prefaced by this sentiment from General Birdwood, "If I had a hundred Victoria Crosses to distribute, every one of them should go to the stretcher-bearers."—E. A. G. H.

"Only a stretcher-bearer!
Only!—
But his life was high,
And higher still his death.
His loyalty and perfect faith
Did his great Captain magnify,
And his high death
Was more heroic
Than the most stoical
Of fighting-men's;
For, like the Christ, he gave
His life men's lives to save.

He had a passion for live-saving,
An all-unquenchable craving
That no most murderous fire
Could check, no labours tire.

Out there between the lines
He toiled unceasingly,
Sorting the living from the dead,
Nor ever stayed
To count the risks that round him played;
Enough for him that broken men lay there,
Needing his care;
To succor them, he for himself
No thought did spare.

How many owed their lives to him
No man shall tell.
Over the top, in the half-light dim,
Into the fiery hell,
Unsent, he went,
Seeking them there,
And, to the depths of their despair,
Came like an answered prayer.

Then, when his own call came,
He passed, with heart aflame,
To claim the full and meet reward
Of one who, both in life and death,
Had served his Lord."

HOME AND YOUNG FOLKS

THE SMILE BOX

If I knew the box where the smiles are kept,
No matter how large the key
Or strong the bolt, I would try so hard—
'Twould open, I know, for me.
Then, over the land and the sea, broadcast
I'd scatter the smiles to play,
So that careworn people might hold them fast
For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet
I would like to gather them, every one,
From nursery, school, and street;
Then, folding and holding, I'd pack them in,
And, turning the monster key,
I'd hire a giant to drop the box
To the depths of the deep, deep sea.

—Exchange

THE RIGHT KIND OF VISION

A correct viewpoint is essential to a proper vision. The vision is materially affected by what a person is and by the objective he has before him. If the vision is blurred, it is because some sin cherished has made life's outlook hazy and distorted. Visions springing from a pure heart and a right objective are always the clearest and the best. A man once spent a winter in Rome amid its great antiquities and historic interests, yet he saw none of these. But he found what he sought. His one marvel was the system of lotteries prevailing there! He looked through a gambler's lenses, and he found his object. It depends much upon what we are and de-

sire to what we see in life, in literature, in art, in science, in education, in civilization, and in Christianity. The right attitude and purpose have much to do with the kind of vision one will have and its effect upon the individual and his surroundings. Paul had a vision, and it had a marvelous effect upon him; it changed his whole course of life.

In one of his defenses before a king he declared: "I was not disobedient to the heavenly vision." It revolutionized everything concerning his future. It afforded him a better, a broader, and a more fascinating outlook. It widened his horizon, it settled his convictions, it inspired his ambition, and it guided and controlled his purpose. The prophet declares: "Where there is no vision the people perish." That has been amply demonstrated through the centuries. A visionless age is a puerile age. A visionless nation is a decaying nation. A visionless Church is a deteriorating Church. A visionless Christian is a powerless factor in a community. A vision from heaven involves heavenly-mindedness, close relationship with the ascended Lord, receptivity, and responsiveness. It influences persons to press forward in service, in self-sacrificing toil for the Master.—*Evangelical Messenger.*

NOT NECESSARY TO ASK

"I hope you didn't ask for a second piece of pie when you were over at Johnny Smith's to dinner," said his mother.

"No, ma'am, I didn't," said Charles. "I just asked Mrs. Smith for the recipe so you could make some pie like it, and she gave me another piece without my asking for it at all."

THE TRYING OF CHRISTIANS

Alan Pressley Wilson

Not long ago I visited an old-fashioned water mill in my travels and, inasmuch as this kind of a mill is nearly, if not quite extinct, I interested myself in studying the machinery. The corn was poured into a hopper and, as it ran out, a draught of air from a fan blew off the dirt and trash. The clean corn then ran between the runner and the bed-rock and was ground into meal.

I could not but see in this the similarity to our spiritual life. We see the "wicked in great power and spreading himself like a green bay tree," while the righteous struggle on in affliction and sorrow. The trash that is blown from the corn does not pass through the grinding process, but at the close of the day is swept up and cast into the fire. "At the end of the world the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace to be burned."

The righteous undergo their affliction in this world, but only that they may be prepared for a better and brighter world. Before precious metals can be made of any commercial value they must be refined. This process consists of crushing, melting, separating and molding. Before the Christian is ready for heaven he must pass through the refiner's fire from which he emerges pure and spotless, fitted to adorn the Master's diadem. Zachariah prophesied that God would lead His people through the fire, refine them as silver is refined and try them as gold is tried. Then God will say, "It is my people," and they shall say, "The Lord is my God." "And

they shall be mine, saith the Lord of hosts, in that day when I make up my jewels—(margin: special treasure); and I will spare them as a man spareth his own son that serveth him."

Blossburg, Pa.

THE LITTLE GLASS HOUSES

By Pauline Frances Camp

There are rows of little houses,
Marked "To Let," in Pantry Lane
That ere the summer season's past
Will all be full again.
They're made of glass, and spick and span
Outside as well as in;
And each is covered snugly
With a shiny roof of tin.

The occupants are searched before
They are allowed to pass;
For people should not carry stones
Who live in homes of glass.
Gay Mrs. Cherry is among
The very first to come;
And then the Berry family,
And Mrs. Purple Plum.

The Apple tenants soon move in,
And live in sweet accord;
While sometimes, for variety,
Will take a friend to board.
Miss Currant and her sisters
In their crimson frocks appear,
While Mrs. Peach is seldom seen
Till later in the year.

Then comes blue-blooded Madam Grape,
Of Spanish lineage rare,
Who wears her glowing rubies
With a truly regal air,
But she is never haughty,
And she never even hints
That she feels herself above her
Neighbors, Raspberry and Quince.

They're very quiet neighbors,
Never quarrel or dispute;
I would that all our family trees
Could boast such pleasant fruit,
For when you call upon them,
They are sweet as they can be,
And most delightful company
At dinner or at tea.

—Presbyterian Banner

THE GREAT ELM

Of all the trees that Billy knew, the very tallest was the great elm in the meadow lot near the river. He heard that the spire of the new church at the village was more than a hundred feet tall, and he felt sure that his tree was taller than that.

One day Billy and his cousin Robert were playing in the meadow. They sat down to rest for a minute in the shade of the great elm.

"I wish that I could find out how tall this tree really is," said Billy.

"Why that is easy enough," said Robert.

They ran to the barn, where Robert picked out a small pole from a pile of lumber. With a foot-rule, which Billy brought from the house, they found that the pole measured almost exactly ten feet in length. Taking both the pole and the foot-rule, they hurried back to the meadow. "Now you sit down and watch me," said Robert.

He stuck the pole into the ground, not far from the elm, but outside the place where its great shadow fell. Then he carefully measured the shadow that was cast by the pole, and with equal care measured the distance from the base of the tree to the end of the shadow cast by its topmost branches.

"Your elm is 128 feet tall," he said, a moment later.

"How did you do it?" cried Billy.

"There could be nothing easier," said his cousin. "The pole is ten feet tall, and I found that its shadow is just five feet in length. Now that means that it takes

two feet of the pole, with the sun where it is now, to cast a foot of shadow. Of course, it is the same with the tree. I found that the length of the tree's shadow is 64 feet. This means that the tree itself is twice 64 feet, or 128 feet high. Do you see? That is the way our teacher had us find out the height of our flagpole."

Billy was quick enough to understand, and before another day had passed he had measured the height of a score of trees in the meadow.—The Lutheran.

"Wal," said the farmer, "my wife is one in a million. She gets up in the mornin', milks seven cows and gets breakfast for ten hard-workin' men before 10 o'clock."

"She must be a very robust woman," said the commercial traveler who happened to be present.

"No, stranger, she ain't strong; she's more pale and delicate-like. If that woman was only strong I don't know the work she couldn't do."

THE BUSY BEES

Busy indeed was one tribe of little workers of the out-of-doors. The two tribes were not at all alike, for while the one looked for food and put it away safely for winter, the other played and sang all day long.

"Play with us," said the lazy people. "Work with us," answered the workers.

The busy people brought honey from the flowers, but the lazy ones kept on playing. They laughed and whispered together: "See the busy workers! They will have food for two tribes, and will give us some."

When winter came, the busy workers did indeed share with the lazy people.

The next summer the workers built their homes nearer the lilies, that they might

more easily get their food. "They will come back again," cried the lazy tribe as they played and sang as before.

Cold weather came, but the busy people did not return with food. For Manito, one of the spirits which they worshiped, said, "You shall fly from flower to flower, and men shall say when they hear you hum: 'Those are busy bees. They are wise and good.'"

But to the lazy tribe, he said: "You shall have wings, but you shall eat only what has been thrown away. And when your buzzing is heard, men shall say, 'It is good that the flies have wings, because we can drive them away more quickly.'"—Retold from The Book of Nature Myths.

SYMBOLS

Lightly poised
On a blue aster
A yellow butterfly
In the clear weather,
In the bright sunshine,
Under the wide sky,
Golden wings
And star flower,—
Should not I
Believe to-day
In immortality?

—Mary P. Sears

WASHING THE SOUL'S FACE

The city has been getting along with a minimum of public worship. Few visible results can be tabulated. Church treasurers have some figures and coming months will record the effect upon personnel. Some folks, having eaten the lotus of lazy, stretchy Sundays, will return no more forever. Some small Churches, having lost their momentum, will open never again. However, it is not the Church about which we should be concerned, though, to tell



The Light of the Bible

[Bisschop]



Washington and His Mother

[Fournier]

the truth, many Churchmen are more worried about their institution than about the community bereft of public worship. What has the city lost by the enforced suspension of Church activities? Religion is so much a matter of invisibles that only an efficiency expert with the eyes of God could make any satisfactory report. A year of closed Churches would tell its story of accumulated effects. Business with its near-sighted eyes might then be concerned and be awakened to the realization that a city's welfare is as vitally related to religion as it is to freight rates. The fellow who does not dress up on Sunday soon becomes a slovenly lout. The tailored man who does not wash his soul's face and stand regularly and reverently before the altar of an ideal, is ripe for strategies for victimizing his fellow citizens. He sits on the throne of his own ego; he cannot progress because he knows nothing above his own conceits. Tyranny and Bolshevism are recruited from those, rich and poor, who never dress up for worship. Slatternly in spirit and eaten by the canker of selfishness, they become the leaven of social putridities.

David H. Fouse

A PROFITABLE INVESTMENT

Tony invested a smile one morn, and if, at the end of the day,
He had all the smiles that his own had won,
he couldn't have borne them away.

Nora, the maid, caught the smile from him;
hers drove off an angry frown,
That Tom, the milkman, wore on his face,
when he started that day to town.

From Tom, Jo Peters, who drove the car
of Mrs. Sylvester Green,
Caught the bright smile, and all day long
on Jo Peter's face 'twas seen.

Mrs. Green, that morning, started out depressed,
but ere she had driven a mile,
Somehow from Jo (it was catching you see)
her face wore a cheery smile.

The girl in the store where she stopped to shop—
she seemed out of sorts that day,

Took the smile from Mrs. Sylvester Green,
with never a moment's delay.

She shared her gift with woman and child
(whoever went into the store),
And in place of frowns and pouts and
scowls, only smiles passed out the door.

One never can tell where a smile may go,
or of good 'twill do how much—
When Tony smiled he never once dreamed
how many a life 'twould touch!

—Adelbert F. Caldwell

One cold and wet, windy night a farmer
came upon a negro shivering in the doorway
of an Atlanta store. Wondering what
the negro could be doing standing in such
a drafty position, the farmer said: "Jim,
what are you doing here?"

" 'Scuse me, sir! " said Jim, "but I'm
gwine to sing base to-morrow mornin' at
Church, an' I am trying to catch cold."—
Dallas News.

THE BUTTERFLY

I hold you at last in my hand,
Exquisite child of the air.
Can I ever understand
How you grew to be so fair?

You came to my linden tree
To taste its delicious sweet,
I sitting here in the shadow and shine
Playing around its feet.

Now I hold you fast in my hand,
You marvelous butterfly,
Till you help me to understand
The eternal mystery.

From that creeping thing in the dust
To this shining bliss in the blue!
God give me courage to trust
I can break my chrysalis too!

—Alice Freeman Palmer

Canon Cureton was to preach at the Abbey
on a certain saint's day when the
boys of Westminster School attended service
and afterward had the rest of the day

as a holiday. Mr. Cureton was looking over
his sermon when his son asked anxiously,
"Father, is your sermon long?"

"No, Jimmy; not very."

"But how long?"

"Well, about twenty minutes, I should
say. But why?"

"Because the boys said they would
thrash me if you are more than half an
hour."—Public Ledger.

All the earth shall be filled with the
glory of the Lord.—Num. 14: 21.

We drop a seed into the ground,
A tiny, shapeless thing, shriveled and dry,
And, in the fulness of its time, is seen
A form of peerless beauty, robed and
crowned

Beyond the pride of any earthly queen,
Instinct with loveliness, and sweet and
rare,
The perfect emblem of its Maker's care.

This from a shriveled seed!—
Then may man hope indeed!

—John Oxenham

The doctor and the lawyer had a difference
one evening.

"I tell you," the lawyer later told a
clergyman, "doctors are callous brutes
with not a spark of human feeling within
them."

"Come, come," replied the clergyman,
trying to calm his friend, "that is rather
a sweeping statement, you know."

"Not a bit of it," declared the lawyer.
"Why, when I was ill a few weeks ago
and suffering untold agonies, I sent for
the doctor. 'Doctor,' I moaned, 'I'm suffering
the torments of hell.' 'What! Al-
ready,' was his unfeeling retort."

An Irishman was telling his friend of a
narrow escape in the war. The Irishman
said: "The bullet went into me chest and
came out me back."

"But," said the friend, "it would go
through your heart and kill you."

"Me heart was in me mouth at the
time," said the Irishman.—Exchange.

NEWS IN BRIEF

April 17, 1919.

The following reassuring message concerning the Sunday School Commission, of which Dr. Leinbach is a member, has been received by cable from Cairo, dated April 14, and signed by Dr. Barton:—

"The Sunday School Forces arrived safely Cairo 11th. Starting Jerusalem 13th."

This indicates that their progress has even exceeded their expectations and that they will doubtless be able to spend Easter in Jerusalem, as planned.

C. V. Vickrey

CHANGE OF ADDRESS

Rev. A. W. Barley, from Mt. Pleasant, Pa., to Tom's Brook, Va.

Rev. F. H. Diehm, from Huntingdon, Indiana, to No. 3305 Franklin avenue, Fairview Park Hospital, Cleveland, Ohio.

Rev. D. B. Lady, D. D., from No. 1110 South Union avenue, McKeesport, Pa., to No. 907 Rebecca avenue, Wilkesburg, Pa.

Rev. I. O. Schell, from Allentown, Pa., to No. 405 Washington avenue, Sellersville, Pa.

The joint consistory of the Nescopeck Charge has increased the salary of their pastor, Rev. W. C. Beck, \$200 per year.

Rev. George J. Grether, of Manitowoc, Wis., received 43 new members on Palm Sunday.

Somerset Classis will meet in Trinity Church, Rockwood, Pa., Rev. W. A. McClellan, pastor, on Tuesday, June 10.

East Susquehanna Classis will meet in St. Paul's Church, Gowen City, Pa., Rev. O. P. Moyer, pastor, on May 19.

Rev. A. W. Barley closed his pastorate in the Mt. Pleasant, Pa., Charge on April 30 and took up his work in the Harrisville Charge, Virginia Classis.

"Watch Virginia Classis! Virginia Classis expects to show all others how to raise the apportionment." Rev. Lloyd M. Anderson, Mt. Crawford, Va.

At the Easter evening service in Fern Rock Church, Philadelphia, Pa., Rev. Henry G. Maeder, pastor, a special chorus rendered Schaeffer's "Story of Calvary."

At the special services during Holy Week, in the Church at Concord, N. C., the pastor, Rev. W. C. Lyerly, was assisted by Rev. S. Peeler, of Charlotte.

The Easter accessions in Goshen, Indiana, Church, Rev. H. S. Reichard, pastor, numbered 20. The offering amounted to \$800.

Rev. C. A. Long received 21 new members and baptized 8 infants in the Barton, O., Church and lifted an offering of \$115.

Rev. G. W. Lutz, of Pennsburg, Pa., was one of the speakers in the interest of the Victory Loan Drive at a mass meeting in Boyertown, Pa.

Rev. James M. Mullan, of Baltimore, Md., occupied the pulpit of St. James' Church, Allentown, Pa., Rev. Joseph S. Peters, pastor, on last Sunday.

Rev. R. W. Bloemker and his congregation at Warren, O., raised \$1,300 on the Church debt during the first 3 months of 1919.

The New Berlin, Pa., Charge has increased the salary of its pastor, Rev. H. A. Robb, \$250 per year, beginning April 1. This makes the second increase in less than two years.

Tohickon Charge has raised the salary of its pastor, Rev. Samuel E. Moyer, of Perkaspie, Pa., \$290, to which the Hatfield congregation added a bonus of \$50 for last year.

Rev. Hugh D. Maxwell, pastor of First Church, Vandergrift, Pa., in his Easter report makes the remark, "This Church is happily blessed in having one of the best consistories in the Reformed Church."

The joint consistory of the Buffalo Valley Charge of West Susquehanna Classis, at a recent meeting increased the salary of their pastor, Rev. Harry A. Hartman, to the amount of \$100, taking effect April 1, 1919.

The Sunday Schools of the Reformed Churches of Cleveland, Ohio, and vicinity will hold their 5th annual convention on next Sunday in the Fifth Church, Rev. Carl J. Russon, pastor.

The Christian Endeavor Society of Dubbs' Memorial Church, Allentown, Pa., Rev. E. E. Kresge, Ph. D., pastor, tendered a reception to the new members on last Friday evening.

Prof. F. M. D. Buchman, who has lately returned from the Orient, delivered an interesting address in St. John's Sunday School, Allentown, Pa., on last Sunday morning.

Rev. Hugo Eickelberg has been elected to the pastorate of the Sixth Church, Cleveland, Ohio, to succeed Rev. F. Hoffman, who lately became Financial Agent for Fairview Park Hospital.

The consistory of St. John's Church, Lebanon, Pa., Rev. J. N. LeVan, pastor, tendered a dinner to the members of the choir at Fetter Hotel, Schaefferstown, Pa., on last Friday evening.

At the congregational meeting held by Trinity Church, Baltimore, Md., Rev. Elmer Hoke, pastor, on Easter Monday night, it was decided to purchase new chairs for the Sunday School room at a cost of about \$500.

Rev. Morgan A. Peters acted as toastmaster at the annual meeting recently held in the Chamber of Commerce at Kenton, O. Several hundred persons were in attendance. Rev. Peters also delivered the centennial address for the local I. O. O. F. on April 28.

First Church, Wilkes-Barre, Pa., Rev. J. Rauch Stein, pastor, needed \$495.48 to meet its obligations. The Easter "Victory" offering amounted to \$563, which made it possible to pay the apportionment in full.

A cantata entitled "The Greatest Love" will be rendered by St. Luke's and St. James' Church choirs, assisted by a talented orchestra of Pottstown, in St. Luke's Church, Trappe, Pa., Rev. S. L. Messenger, pastor, on Thursday evening, May 8, at 8 o'clock.

The Young People of the Tabor Entertainment Society of Tabor (First) Church, Lebanon, Pa., Rev. W. D. Appel, Ph. D., pastor, entertained the 28 members of the recently confirmed class in the basement of the Church on last Monday evening. A fine program was rendered.

The Center County District of West Susquehanna Classis has gone "over the top" 43% in the War Emergency Campaign. This district includes the charges of Bellefonte, Rebersburg, Hublersburg, Nittany

Valley, State College, Aaronsburg, Center Hall and Boalsburg.

President Joseph H. Apple, of Hood College, Frederick, Md., will address a union meeting of the Reformed Churches of York, Pa., on next Sunday evening in Heidelberg Church, Rev. W. S. Kershner, pastor, on "Meeting the World's New Needs."

The services throughout Lent in St. Paul's Church, Mahanoy City, Pa., Rev. George M. Smith, pastor, were very well attended. The following ministers assisted: Revs. C. E. Rupp, C. D. Lerch, E. F. Faust, S. E. Stofflet, J. Frank Bucher, James Mullan, D. D., and Daniel Burghalter, D. D.

The Ministerial Association of Philadelphia and vicinity in session in the Reformed Church Building on last Monday morning, adopted a resolution to observe "Employment Sunday" on May 4. The speaker for next Monday morning will be Rev. John M. Peek, pastor of Christ Church, Norristown, Pa.

True to custom, a large congregation attended Easter services in St. Mary's Church, Silver Run, Md., Rev. John Samuel Adam, pastor. Around the Church were parked 82 automobiles and 44 teams. A new individual communion service was used for the first time. The offering was the largest in the history of the congregation.

Lehigh Classis held a special meeting on Friday afternoon, April 25, and dissolved the pastoral relations between St. John's Church, Allentown, Pa., and Rev. Frederick C. Seitz, D. D., and dismissed Dr. Seitz to Westmoreland Classis, Pittsburgh Synod, where he will enter upon the pastorate of Second Church, Greensburg, Pa.

The choirs of Grace Church, Richland, Pa., and Zion Church, Womelsdorf, Pa., consisting of 40 voices, will render the cantata "The First Easter" in Grace Church, Richland, on next Sunday evening. The cantata was sung by the same choir in the Reformed Church at Womelsdorf on Easter to a large and appreciative audience.

Rev. Simon Sipple, pastor of Zion Church, Allentown, Pa., delivered the 100th anniversary sermon to the I. O. O. F. in Christ Church, Bath, Pa., on last Sunday evening. The local lodge and several of the lodges in adjoining towns united in attending the services in a body. Rev. Sipple is Past Grand Chaplain of the order in the Pennsylvania State Organization.

At the Easter dawn service in Salem Church, Catasauqua, Pa., Rev. A. Leiby, pastor, the choir very effectively rendered the song story, "Philippa." One year of the present pastorate has just been completed, during which the congregation has freed itself from the old debt, purchased a parsonage and largely increased their benevolent offering.

At the winter term graduation exercises of the Moody Bible Institute of Chicago, held April 17, 50 men and women were awarded diplomas for having completed the full course in Bible study, Gospel music and practical Christian work. These came from 15 States and 7 foreign countries, Austria, Canada, England, Germany, Norway, Russia and Sweden. Many of them will go abroad as foreign missionaries.

A fine portrait of Prof. Edward Herbruck, D. D., was presented to the Central Seminary, Dayton, O., by the Herbruck class of young men of Trinity Sunday School, of which Dr. Herbruck is teacher. Prof. Herbruck has been professor of Church History for 21 years. He has now become professor emeritus, but will con-

tinue to serve until his successor is chosen.

The 43rd annual memorial service of the York City Fire Department was held in Trinity Church, York, Pa., on Sunday evening, April 27. The Chaplain, Rev. Samuel Henry Stein, pastor of the Church, delivered the memorial sermon on "The Task Illumined." The offering lifted will be devoted to the purchase of Victory Bonds. The usual artistically printed program was distributed.

Rev. David B. Lady, D. D., after serving the First Church of McKeesport as acting pastor for seven months and one week, the regular pastor, Rev. Paul B. Rupp, being at Camp Jackson, Columbia, S. C., during that time, as a U. S. Army chaplain, has located temporarily at Wilksburg, and owing to the sickness of the pastor, Dr. Lewis Robb, is serving as acting or assistant pastor of Trinity Church of that city.

The Seneca County, New York, Sunday School Association over the signature of its superintendent of "Community Betterment," Rev. D. W. Kerr, sends out a challenge in the interest of "Community Betterment" which asks the readers to bring up in Sunday School, Bible Class or Prayer Meeting the subject of Community Betterment and to discuss the helpful and harmful agencies that are ceaselessly at work for and against the progress and welfare of the Christian people.

Trinity congregation, Telford, Pa., Rev. George W. Spotts, pastor, has honored her soldiers in a unique way. A public service was held on March 20, when an honor roll was unveiled and, at the same time, it was announced that the congregation had raised a fund of \$1,100 to be known as "The Soldiers' Memorial Trust Fund of Trinity Reformed Church," the interest of which shall be used as the consistory shall find fit. This is a living memorial to the boys in the service.

Holy Communion was observed in Corinth Church, Hickory, N. C., Rev. Walter W. Rowe, pastor, on Easter morning. There was a large attendance at the services and the Church decorations and the special music were appropriate to the Easter season. Thirteen were received into the Church by letter and confirmation. In the evening a special service was rendered by the Mission Band, under the direction of Mrs. W. W. Rowe. The topic of the evening was "In-as-Much." There was a large offering at both services.

The annual convention of the Lehigh County Sunday School Association will be held in Salem Church, Allentown, on Thursday evening, May 8, and Friday morning, afternoon and evening, May 9. The speak-

ers will be Rev. Dr. John A. W. Haas, President of Muhlenburg College; Preston G. Orwig, superintendent of the Young People's Division of the Pennsylvania State Sabbath School Association; Miss Irma Gaal, a worker among people of foreign tongue; Rev. Dr. E. E. Kresge, Ph. D., of Dubbs' Memorial Reformed Church.

On Thursday evening, April 24, Zion's Classis, Potomac Synod, officially launched a campaign for funds for the erection of a Zion Cottage to be built at the Hoffman Orphanage. The Board of Directors of the Orphanage met during the day at Trinity Church, York, Pa. More than 50 representatives from the various congregations of the Classis attended the evening meeting in the interest of the campaign. It is planned to have an interchange of pulpits throughout the Classis on Sunday, May 11, with a monster mass meeting on Wednesday, May 14.

During Dr. Henry H. Ranck's five years' pastorate in Grace Church, Washington, D. C., 225 members were added. At the congregational meeting held on April 24, the Ladies' Aid Society completed the fund of \$500 to the memory of Rev. James M. Schick, D. D. Mr. Henry M. Shook, who served as superintendent of the Sunday School for 31 years, tendered his resignation. He was succeeded by Prof. Frank G. Sigman, a man of wide experience in education, at present Dean of the Army and Navy Preparatory School and formerly principal of the Preparatory School of Muhlenburg College, Allentown, Pa.

In Grace Church, Toledo, Ohio, Rev. John C. Gekeler, pastor, the Easter accessions total 9-7 confirmations, 1 adult baptism, 1 renewal, 1 by letter, 2 infant baptisms. The offerings for the day were over \$208. On Palm Sunday the Every-Member Canvass was made by a committee of 30. The budget of \$3,000 which has been adopted by the congregational meeting includes \$750 for benevolence. Reports thus far show an increase in the amounts of pledges over the previous year of about 63%. Over 81% of the budget has been pledged. The War Emergency Fund quota has been raised. The pastor's salary has been increased \$100.

Great credit is to be given many Pennsylvania judges who in recent years have cleaned up their counties by refusing all licenses. The prize, however, seems to be due Hon. Daniel J. Snyder, of Westmoreland County. "The American Issue," of a recent date, states that "no judge in the State, to the best of our knowledge, drying up any particular county, has cleared up as many as one-half hundred saloons. But Judge Snyder ended the career of almost 200 with one stroke of his pen." Judge Snyder is a member of the consistory of Second Reformed Church, Greensburg, Pa.

Sunday, April 27, was a day of unusual interest for Trinity Church, Philadelphia, Pa., Rev. J. M. S. Isenberg, D. D., pastor, when the 7th anniversary of the occupancy of the new building, Broad and Venango streets, was observed. The anniversary sermon was delivered by Rev. C. E. Creitz, D. D., of Reading. Ladies and Girls' Day was observed by the Bible Class in the afternoon, when a program of an interesting nature was rendered. Miss Helen Gill Lovett brought a message. At the evening service, Augustus Hunt Vautier, Esq., delivered an address. On Wednesday evening the annual congregational reception and social was held.

First Church, Plymouth, Pa., Rev. D. W. Bickler, pastor, had a very interesting gathering on Thursday evening after Easter, when they had a reunion of the five classes that were confirmed during the present pastorate of five years. All but 7 members of the classes were present and enjoyed the occasion. The congregation prepared a large table around which the

classes were seated and partook of a delicious luncheon, during which they were addressed by Rev. J. Rauch Stein, Mr. Knorr, William Schacht and the pastor. The evening was spent in a social manner and all went away feeling that such a reunion should be held again next year.

The Easter service at Christ Church, Roaring Spring, Pa., Rev. A. A. Hartman, pastor, was the greatest Easter service in the history of the congregation according to records which show that at no former time were as many members received at one time or season. Twenty-eight new members were added to the congregation, eight of which were from the catechetical class, while the remaining twenty were adults, representing eleven different families. Seven children were received by the rite of infant baptism. The offering of the Sunday School amounted to \$45.04, the Men's Class had 39 present and contributed nearly \$18. Seventeen members of the Sunday School received gold pins given out by the superintendent for a year's perfect attendance. At the evening service the choir rendered a cantata entitled "Over Death Triumphant." The audience at both services overflowed into the Sunday School room.

Rev. Paul R. Rupp, who has been serving as chaplain in the U. S. Army at Camp Jackson, S. C., since September 5, 1918, was discharged from the service on March 29th, and returned to his Church at McKeesport, Pa., for the Easter Sunday services. During the month of December, 1918, his congregation organized a campaign to liquidate the debt on the Church property, hoping to have the full amount, \$5,083.47, raised by the time of the pastor's return. This hope was fully realized, for at the reception given the pastor and the departing supply pastor, Rev. D. B. Lady, D. D., on Easter Monday evening, the committee in charge of the campaign announced that the whole debt had been cleared. The committee consisted of Messrs. Conrad Hohman, A. H. List, W. F. Klingensmith and Charles Kufen. The reception was exceptionally well attended and the congregation rejoiced over this lifting of a burden which had lasted for 16 years. As a testimony of its appreciation the congregation presented to the Rev. Dr. Lady a housejacket and fountain pen. The Easter Communion was very largely attended. Owing to the absence of the pastor, the confirmation service was postponed to Whitsunday. The apportionment is paid in full.

Of the thirty-one seasons of Lent and Easter observed by Faith Church, Baltimore, Md., Rev. A. S. Weber, D. D., pastor, that of this year has been one of the most satisfactory and encouraging. All the services were well attended, those of Holy Week and Easter Day by crowded congregations. A class of 19 was confirmed on Thursday night of Holy Week and on Good Friday night, in connection with the preparatory service, 9 adults were received into the fellowship of the congregation—1 by letter, 6 by profession of faith, and 2 by confirmation, making the total number of accessions 28. Three services were held on Easter Day. The first at 6 o'clock in the morning, when upwards of 200 communed. The second at 11 o'clock in the morning, when a large number participated in the celebration of the Holy Sacrament. The third was the Sunday School service, held at night, when for the third time of the day the Church was filled. The offering for the Classical apportionment was \$482.05, for other benevolences, \$56, and for congregational purposes, \$81.96, making the total \$620.01—an amount which is considerably in excess of that of any previous season, and which, while not sufficient to cover all arrearages on the apportionment, is very gratifying.

SPRING MEDICINE

Hood's Sarsaparilla Is Needed Now As Never Before—

Because, although the war is over, its work, worry and excitement have undermined your reserve strength.

Because the coughs, colds, grip and maybe severer illness, have broken down your power of resistance.

Because Winter's work and close confinement have worn-out your stomach and exhausted your blood.

Can you afford the good long rest the doctor advises?

If not, take a course of the famous old medicine,—the one that mother used to take,—Hood's Sarsaparilla. It's the finest extract of Nature's purifying, vitalizing and strength-making roots, herbs, barks and berries, such as physicians prescribe, prepared by skillful pharmacists, in condensed and economical form.

If you want the best Spring medicine you'll surely get Hood's Sarsaparilla. Hood's Pills help the liver.

EASTER INGATHERINGS

PENNSYLVANIA.

Nazareth (St. John's), Rev. W. H. Wotring, Ph. D., D. D.—Additions: Confirmation 58, Letter 37, total 95. Offering, \$799.

* * *

Chambersburg (St. John's), Rev. T. A. Alspach. Additions for the year: Confirmation 25, Letter 39, Re-profession 11, total 75. Offering: Current Expenses \$183, Apportionment \$50, total \$233. Attendance in Sunday School, Palm Sunday, 544; Easter Sunday, 615. 46 accessions on Easter.

* * *

New Berlin, Rev. H. A. Robb.—Additions: Confirmation 8, Letter 3, total 11. Offering: Current Expenses \$85, Apportionment \$145, total \$230. Apportionment raised in full.

* * *

Hellam (Kreutz Creek), Rev. E. M. Sando.—Additions: Confirmation 8, Letter 2, Re-profession 1, total 11. Apportionment paid in full. Charge went "over the top" for War Emergency Fund. Amount, \$205.

* * *

Worcester (Wentz's), Rev. D. D. Brendle.—Additions: Confirmation 14, Re-profession 1, total 15. Offering: Current Expenses \$105, Apportionment \$200, total \$305. The Communion was largely attended.

* * *

Philadelphia (Heidelberg), Rev. Rufus C. Zartman, D. D.—Additions: Confirmation 6, Letter 4, total 10. Offering: Current Expenses \$300, Apportionment \$407.80, total \$707.80. Baptisms: 1 adult, 3 infants. Chorus choir sang a cantata on Easter night. Pastor's 28th anniversary observed on Palm Sunday.

* * *

Slatington (Frieden's), Rev. James O. Oswald.—Additions: Letter 4, Re-profession 4, total 8. Offering: Current Expenses \$17.65, Apportionment \$100.75, total \$118.40. Mrs. A. A. Kern, Slatington, Pa., presented the Frieden's congregation with an organ to be used in choir rehearsals. The congregation showed its appreciation by a rising vote of thanks.

* * *

Spring Grove (Mt. Zion), Rev. G. W. Welsh.—Additions: Confirmation 14, Letter 6, total 20. Offering: Current Expenses \$98, Apportionment \$75, total \$163. Largest Communion on record and largest offering for one Sunday.

* * *

Summit Station (Friedensburg), Rev. Dennis Sipple.—Additions: Letter 3. Confirm at fall Communion. I have best results by meeting my classes during the summer. Offering: Current Expenses \$284, Apportionment \$617.65, Other Benevolences \$17, total \$918.65. Largest Communion and largest offering for apportionment in history of charge. The apportionment of \$1,261 is paid in full. The following were the apportionment offerings: Brown's, \$75.20; Pine Grove, \$104.61; Hetzel's, \$120.03; Friedensburg, \$130.30; Summer Hill, \$187.51. This is the 12th year the charge has paid its apportionment in full.

* * *

East Greenville (New Goshenhoppen), Rev. Calvin M. deLong.—Additions: Letter 2. Offering: Current Expenses \$866.80, Apportionment \$406.10, total \$1,272.90. An Easter gift of \$100 to the boys and girls of Bethany Orphans' Home from one of the members. Confirmed a class of 40 last fall. Largest Easter Communion on record, 854 partaking of the Lord's Supper.

* * *

Ephrata (Bethany), Rev. Cyrus T. Glessner.—Additions: Confirmation 10, Letter 12, Re-profession 1, total 23. Offering: Apportionment \$97.

Bethlehem (St. John's), Rev. Z. A. Yeerrick, D. D.—Additions: Confirmation 6, Letter 4, Re-profession 4, total 14. Offering: Current Expenses \$12.20, Apportionment \$14.53, total \$26.73. Special services and catechetical instruction were held during the two weeks preceding Easter. The Palm Sunday and Easter services were well attended. The solo and chorus singing by the choir added much to their interest.

* * *

Pittsburgh (St. Mark's Memorial), Rev. H. H. Wiant.—Additions: Confirmation 1, Letter 4, Re-profession 1, total 6. One infant baptism. Offering, \$149.29. Duplex envelopes used. No special offering asked. Apportionment paid in full two months ago. Remaining indebtedness will be paid April 30, when note is due. 75 per cent. of the membership came to the Sacramental Feast. A number of friends joined with us in the Holy Communion. Special inspiring Easter service in the evening.

* * *

West Hazleton (St. Paul's), Rev. C. E. Correll, Ph. D.—Additions: Confirmation 11, Letter 9, Re-profession 21, total 41. Offering: Current Expenses \$44, Apportionment \$20, Other Benevolences \$41, total \$105. Confirmation Palm Sunday. Services Holy Week.

* * *

McAdoo (Christ Mission), Rev. C. E. Correll, Ph. D., stated supply.—Additions: Confirmation 5, Re-profession 2, total 7. Offering: Apportionment \$14. Communed, 56.

* * *

West Hazleton (Christ's Memorial), Rev. James E. Beam.—Additions: Confirmation 10, Letter and Re-profession 16, total 26. Offering: Current Expenses \$75.07, Apportionment \$111.18, total \$186.25. This is the largest offering in history of Christ's Memorial Church. Attendance large. Fine singing. Everybody encouraged. We went "over the top" with apportionment, \$476.52.

* * *

Altoona (Grace), Rev. David Lockart.—Additions: Confirmation 22, Letter 2, total 24. Offering: Current Expenses \$125, Apportionment \$16, Other Benevolences \$171,

total \$312. Christian Endeavor had charge of beautiful sunrise service. 90% communed. Choir rendered beautiful cantata in evening. Morning service burned notes on indebtedness amounting to \$600 paid during Lent.

* * *

Waynesboro (Trinity), Rev. F. F. Bahner.—Additions: Confirmation 9, Certificate 5, Re-profession 1, total 15. Offering: Apportionment \$344.

* * *

Gettysburg (Trinity), Rev. Paul Reid Pontius.—Additions: Confirmation 14, Letter 7, Re-profession 2, total 23. Offering: Current Expenses \$71.06, Apportionment \$17.64, Other Benevolences \$124.94 (Easter offering), total \$213.64.

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Nescopeck, Rev. W. C. Beck.—Additions: Confirmation 6, Letter 4, total 10. Offering: Apportionment (full) \$323.95, total \$323.95. Communion services largely attended. Both Mt. Zion and Nescopeck Churches raised full apportionments.

Mt. Pleasant, Rev. A. W. Barley.—Additions: Confirmation 9, total 9.

Macungie (Solomon's), Rev. Harry J. Donat.—Additions: Confirmation 11, Re-profession 2, total 13. Offering: Current Expenses \$107.91, Apportionment \$69.69, total \$177.60.

Connellsville (Trinity), Rev. I. G. Nace.—Additions: Confirmation 3, Letter 1, Re-profession 1, total 5. Offering: Current Expenses \$59.29, Apportionment \$10.43, total \$69.72. Baptisms: Adults 2, infants 3, total 5.

Kittanning (St. Luke's), Rev. Robert C. Bowling.—Additions: Confirmation 14, Letter 6, Re-profession 7, total 27. Offering: Current Expenses \$230, Apportionment \$97, total \$327. On Palm Sunday this congregation "wiped out" the balance of a long-standing debt of \$3,000. On Good Friday evening, after Confirmation services, the pastor was rendered helpless for Easter by an attack of pleurisy. Great was his surprise when, through the thoughtfulness of wife and son, Dr. Souders arrived at 10.30 Easter morning and took charge of all services of the day.

Somerset (St. Paul's), Rev. Edgar T. Hoffmeier.—Additions: Confirmation 12, Letter 12, Re-profession 2, total 26. Offering, \$256. Best Easter in present pastorate of five and a third years. Net gain in membership in this time 110. Present membership, 250.

Center Hall, Rev. R. Raymond Jones.—Additions: Confirmation 4, Letter 3, Re-profession 2, total 9. Offering: Apportionment \$175, Other Benevolences \$15, total \$190. Apportionment paid in full. Other Benevolences larger than ever before in the history of the Charge.

Lebanon (St. Mark's), Rev. I. Calvin Fisher, D. D.—Additions: Confirmation 31, Letter 14, Re-profession 10, total 55. Offering: Current Expenses \$180, Apportionment \$220, Other Benevolences \$75, total \$475. Apportionment is paid in full.

Penbrook (St. Andrew's), Rev. Fred M. E. Grove.—Additions: Confirmation 3, Letter 12, total 15. Offering: Current Expenses \$64, Apportionment \$142, Other Benevolences \$32, total \$238.

Rockwood, Rev. W. A. McClellan.—Holy Communion was observed in St. John's Church, New Centerville, on Palm Sunday and in Trinity Church, Rockwood, on Easter. There were received into membership 2 by letter and 2 by adult baptism. Somerset Classis will meet in Trinity Church on June 7, 1919.

MARYLAND

Westminster (St. Paul's), Rev. Chalmers Wilson Walck.—Additions: Confirmation 13, Letter 5, total 18. Offering: Current Expenses \$40, Apportionment \$273, total \$313. Communed 88%. Apportionment paid in full.

Clear Spring, Rev. J. Edward Klingaman.—Additions: Confirmation 17, Re-profession 1, total 18.

Baltimore (Christ), Rev. J. L. Barnhart.—Additions: Confirmation 6, Letter 8, total 14. Four others received since last Communion. Offerings for all purposes, including self-denial Lenten Offerings,

\$517. Largest Communion of present pastorate.

Baltimore (St. Luke's), Rev. Atvill Conner.—Additions: Confirmation 10, Letter 4, Re-profession 6, total 20. Offering: Liberal. Good attendance. More communed than at any previous service. Services seemed to be enjoyed. People much encouraged and desirous of having Auditorium finished.

Baltimore (Trinity), Rev. Elmer Hoke.—Additions: Confirmation 6, Letter 1, total 7. Offering: Apportionment \$86.14. At the evening service the cantata, "The Birthday of Hope," was well rendered before a large audience.

Baltimore (St. Paul's, English), Rev. Lloyd E. Coblenz.—Additions: Confirmation 13, Letter 3, Re-profession 6, total 22. Offering: Liberal. Very good attendance for all the services of Holy Week. Largest Communion of present pastorate.

Baltimore (Zion), Rev. John Sommerlatte.—Additions: Confirmation 19, Letter 2, Re-profession 4, total 25. Offering: Current Expenses \$164, Other Benevolences \$150, total \$314.

NORTH CAROLINA.

Newton (Grace), Rev. L. A. Peeler, B. D.—Additions: Confirmation 13. Apportionment paid in full. Largest Communion Service in present pastorate.

Newton (South Fork), Rev. H. A. Fesperman.—Additions: Letter 2. Offering: Current Expenses \$80, Apportionment \$125, total \$205. Spring Communions largest during present pastorate of 3½ years. Apportionment paid in full. Given to Benevolences 4 years ago \$150. Given to Benevolence this year \$1,200. More for others than ourselves. Student Whitener, Missionary-Elect, comes from Bethel Church, this Charge.

Thomasville (Heidelberg), Rev. J. A. Palmer.—Additions: Confirmation 5, Re-profession 1, total 6.

Winston-Salem (Schlatter Memorial), Rev. G. Ermine Plott.—Additions: Confirmation 3, Letter 2, total 5. Apportionment paid in full. Received 14 members during the Classical year.

NEW YORK.

Buffalo (St. Paul's), Rev. Charles Peters.—Additions: Confirmation 13, Letter 14, Re-profession 53, total 80. Offering: Current Expenses \$75, Apportionment \$310, total \$385. The Easter Festival was a blessed experience for pastor and people.

Buffalo (Grace), Rev. O. H. Dorschel, B. D.—Additions: Confirmation 8, Letter 1, Re-profession 6, total 15.

The Centennial of the Birth of Rev. Dr. Philip Schaff

[The following letter was written in commemoration of the interesting event.]

Philadelphia, April 28, 1919.

Rev. Dr. D. Schley Schaff.

My Dear Dr. Schaff: At a meeting of the Executive Council of Historical Society of the Reformed Church in the United States, held in Lancaster April 22, 1919, announcement was made that the current year marked the hundredth anniversary of the birth of your honored father, the Rev. Philip Schaff, D. D., LL. D. In recognition thereof I was instructed to ex-

Buffalo (Zoar), Rev. F. W. Engelman.—Additions: Confirmation 23, Re-profession 17, total 40. Our congregation is using the duplex envelopes. By an every member canvas last fall good results have been achieved, although many special gifts were received.

CONNECTICUT.

Bridgeport (German), Rev. H. G. Weimer.—Additions: Confirmation 11, Re-profession 6, total 17. Offering: Current Expenses \$41, Apportionment \$146, Other Benevolences \$7.50, total \$194.50. 137 took Communion. Attendance Easter morning about 400. \$3,500 raised for a new pipe organ lately, and \$500 paid off on mortgage this month.

OHIO.

Bremen, Rev. John F. Bair.—Communion Services were held at Jerusalem and Mt. Zwingli on Palm Sunday, and at Colfax and Rushville on Easter Sunday. Accessions, Jerusalem, by Confirmation, 17. Three received adult baptism. Mt. Zwingli, by Confirmation 3, two adult baptisms. The classes at Colfax and Rushville were not confirmed. On account of the "flu" they did not receive sufficient instruction. They will be continued through the summer and confirmed in the fall.

Kenton, Rev. Morgan A. Peters.—Unusually large Communion. Adult Baptisms 5, Infant Baptisms 8, Confirmed 15, Letter and Re-profession 10. Contributions for local work \$162, contributions for Benevolences \$185.

Akron (Wooster Avenue Church), Rev. Henry Gekeler.—40 Additions. 76 Additions will be reported at annual meeting of Classis, 10 more than were reported a year ago. 414 communed at Easter Communion. Apportionment will be paid in full as usual. Finances generally in good shape.

Robertsville (Christ), Rev. S. H. Isenberg.—Additions: Confirmation 13, Certificate 2, Renewal 4. In Israel Church on Easter Sunday: Confirmation 21. In both congregations the number of communicants was unusually large. Benevolence: Armenians \$200, Emergency Fund \$200. This Charge gave more for Benevolence than for home purposes.

INDIANA.

Jeffersonville (St. Luke's), Rev. D. A. Winter.—Easter was a joyous day in this congregation. The attendance was very large both morning and evening. Over 300 took Communion. Offerings: Home Missions \$110, for the local Church \$40. Additions on Palm Sunday: Confirmation 13, others by Adult Baptism, Profession of Faith and Letter 15, total 28. A large chorus choir sang Stainer's "Crucifixion" during Passion Week.

press to you our high appreciation of his character and eminent services.

We remember his coming in the year 1844, from a distant land, to cast in his lot with and to share the toiling experiences of a religious denomination at that period beginning to come to a consciousness of its distinctive mission. It was one of the small tribes of our American Christianity. Even at an early period it was felt that we should sacrifice denominational distinctiveness to assimilation with some other ecclesiastical body. In the midst of misgivings about our future, God in His Providence opened up the way for a hope-

ful continuance, thus verifying in our history the truth that in all crucial periods God has always His man to meet the emergencies which they create. In the time of our greatest need God called Rauch the Philosopher, Nevin the Theologian, and Schaff the Historian to guide the struggling Church, a triumvirate of godly scholars ranking with the most eminent in the Churches of this country. Whilst Boehm may be reputed as the founder of our Church in America, and Schlatter as the organizer of our scattered material, the three men named must be regarded as the most influential in shaping its history. Though neither monuments of marble or tablets of brass have been erected to commemorate their services or appreciation of their worth, the Reformed Church itself, the high standing of its literary and theological institutions, its educated and influential ministry, numerical increase and varied forms of its practical activities, perpetuate their fame.

We are reminded that it was through the address which he delivered at Reading on "The Principle of Protestantism" that the Reformed Church became the focal point of interest for the Churches of America, and has since maintained that prominence. We recall the fact that "Schaff's History of the Christian Church, which exalted the author as the Prince of Modern Historians," was begun by him whilst serving as a professor in our Theological Seminary; that "The Provisional Liturgy" and Order of Worship attest his fitness for expressing the spirit and language needed in liturgical worship.

We remember with pleasure his enthusiasm and labors in gathering the Church in the Ter-Centenary Convention in Philadelphia in 1863, which marked the beginning of another important era in our history and as growing out of it the formation of our Historical Society, of which he was the first Vice-President.

We remember the Synod of Reading, when he came to us on an interesting occasion and voiced his strong affection for the Reformed Church, from which he had never been separated in spirit. Finally, we remember the pathetic circumstances connected with his last visit to the Synod of Lancaster. In the vigor of early manhood he came to share in our toils. Now as the evening of his life had come, in the shadow of the grave, with impaired health and broken speech, he bestowed upon his brethren a benediction fervent with the affection he had always felt for them. In the hundreds of years yet to come the name of Philip Schaff will be lovingly remembered and honored.

With a feeling that the honored son of a greatly honored father cherishes a similar regard for our Church, I remain,

Yours sincerely,

James Crawford

BETHANY ORPHANS' HOME

Rev. W. F. More, D. D., Superintendent
Bethany Items

Our friends have been very generous in sending us onion sets and we now have as many as we have room for. We hope they will bring us a good crop, because the children are fond of them.

Those who are too late with onion sets may be in a position to help the Home in another way. For instance, by sending rhubarb. Quite large packages of this can be sent at small cost by parcel post. Donations of this kind will be greatly appreciated.

The donations of Easter eggs did not come up to last year's, though we have received a good many and also several checks for large amounts to be used in purchasing eggs for the children later on.

Once again we have the promise of a woman helper, and after she has come on May 1st all our women positions will again be filled, much to the relief of the Superintendent and the employees.

Our tenant house is still vacant and we are in great need of a man who can make himself generally useful, who sees work without having it pointed out to him, who takes an interest in the place and will do his best to make it look well and be alright. There is very much work to do in the way of painting and general repairs. We hope to secure someone very soon.

I have heard it said that our supply of quilts is running very low. Individuals or societies that may wish to help us along this line will please remember that we have single beds and that quilts are to be 2 1/4 yards long and 1 1/2 yards wide.

INFORMATION GREATLY DESIRED

The names of any men serving in the 315th Ambulance Company, 304th Sanitary Train, 79th Division, A. E. F., or the names and addresses of any member of the family of any men serving in this organization. The 315th Ambulance Company is said to be composed chiefly of Philadelphians and men from Eastern Pennsylvania. Please kindly communicate with Rev. Marion L. Firor, Sabillasville, Frederick County, Maryland.

St. John's Reformed Parsonage.

NOTICE

The annual meeting of the Historical Society of the Reformed Church will be held on Thursday, May 8, 1919, at 11 o'clock A. M., in Santee Hall, Theological Seminary, Lancaster, Pa. All members and others interested in the work of this Society are urged to be present.

James Crawford, President
D. G. Glass, Secretary

NOTICE

East Susquehanna Classis will meet at Gowen City, Pa., Monday, May 19, at 7.30 P. M. Shamokin is the nearest railroad station. Arrangements will be made to meet members of Boards and others desiring to visit Classis if this desire is made known to the local pastor, Rev. O. T. Moyer, Shamokin, Pa., R. D.

PERSONAL REMINISCENCES

(The following "Reminiscences" were appended to the report of the Rev. Cyrus Cort, D. D., Railroad Agent of General Synod. They are given to the readers of the "Messenger" by the Stated Clerk of General Synod, in evidence of the success which attended the earlier Home Mission Work of our Church and as an inspiration to the missionaries who now fight in the front trenches for the Kingdom of the Lord.)

Dear Brethren: Please indulge me in a few personal reminiscences apropos to this occasion. It is a source of gratification to me to know that General Synod meets in the bosom of the Christ Reformed Congregation in Altoona, Pa.

Over 56 years ago, as a licentiate of Westmoreland Classis of the Ohio Synod, I raised the standard of Heidelberg in that city of the mountains. Mercersburg Classis, of the Eastern Synod, having claimed territorial jurisdiction, Christ Reformed Church and its missionary pastor were transferred to that body. My salary was \$400 a year. This transfer was made at a special meeting of Mercersburg Classis in Altoona on Tuesday evening, November 17, 1863. This was the evening before the first meeting and organization of the General Synod in Grace Reformed

Church, Pittsburgh, Pa., November 18, 1863.

I had the double task of gathering a Reformed congregation and erecting a Church edifice during the early sixties. With the first five hundred dollars, collected in Westmoreland Classis, I bought the corner lot on which Christ Reformed Church was built. We had no Church-building funds in those days. With the aid of a free pass from the Pennsylvania Railroad, I canvassed the Reformed congregations, mostly in Western and Southern Pennsylvania. I traveled 25,000 miles in two years, raised \$6,000.00, and with this and the funds furnished by Mercersburg Classis we erected and put under roof a beautiful and substantial two-story Gothic sandstone Church. This edifice was subsequently finished mainly through the efforts of John P. Leevan, a member of my first catechetical class and foreman in the Pennsylvania shops. It was my privilege to dedicate this splendid sanctuary, free of debt, to the worship of the Triune God, Father, Son and Holy Ghost, at a special meeting of the Mercersburg Classis in Altoona in the summer of 1868.

Declining a unanimous call to continue as pastor, I went to the help of our struggling missionaries on the frontier, beyond the Father of Waters in Iowa.

When my successor, the Rev. A. C. Whitmer, was installed as pastor, about 40 members were received by certificate, etc.; in all 140 or 150 had been received up to that time. The Presbyterians generously allowed us to use their Church on Sunday afternoons.

I thank God for the success that has attended my early pioneer labors. Instead of a dozen members with no house for worship of their own, we have five flourishing Reformed congregations in Altoona, each occupying a sanctuary of its own. We have one also at Hollidaysburg, a few miles distant. Leading members in those later organizations were originally members of Christ Reformed Church when I was the pastor. For this blessed outcome to my early and arduous labors I am devoutly thankful to the great head of the Church. To Him be all the praise, the honor and the glory.

Although my general health is reasonably good for a man who will be 85 years old on the 15th of March, 1919, yet I have been so very lame during the past year that I cannot leave home to attend your sessions. May you have a pleasant and profitable meeting.

Fraternally yours,

Cyrus Cort

WEST-IRVINE WEDDING

On the evening of Thursday, April 24, at half-past seven o'clock, Keil Hall was the scene of a beautiful and memorable event when the marriage of Miss Hart Irvine, the elder daughter of Dr. and Mrs. William Mann Irvine, to Naval Ensign John Dorman West was solemnized.

The wedding was impressive in many respects. The entire student body appeared in uniform and took their places along the side aisles of the hall from the great carved mantel to the large bay window at the south end of the room. This was provided with an altar for the ceremony. Throngs of guests filled the hall. The way for the bridal procession was made clear by two of the bride's small cousins, Archibald Rutledge, Jr., and Henry Middleton Rutledge, 4th, who tied ribbons along the sides of the aisle. The Academy Glee Club sang the old English song, "Tis Thy Wedding Morning;" then the orchestra played Lohengrin's "Wedding March" as the procession moved up the aisle, led by Dr. Henry Van Dyke, a personal friend of the Irvine family for many years, and the Rev. C. M. West, of Jersey City, father of the groom, both of whom assisted in the cere-

mony. Following the ministers was a third cousin of the bride, Irvine Hart Rutledge, who carried the Episcopal Prayer Book to be used in the ceremony.

During the service the orchestra played with muted strings, "Hart's Lullaby," a beautiful song composed for the bride when she was a child by William C. Heilman, Mercersburg, '96, who is now Professor of Music at Harvard University. Immediately after the ceremony a reception was held in Keil Hall. The bridal party was received at North Cottage.

The bridesmaids were Miss Elsie Breuchaud, of New York City; Miss Lucia Gates, of Montclair, New Jersey; Miss Dorcas Brigham, of Florence Villa, Florida; Miss Helen West, of Jersey City, New Jersey; Miss Ruth North, of Mercersburg, Penna., and Miss Margaret R. Kennedy, daughter of Colonel and Mrs. M. C. Kennedy, of Chambersburg, Penna. Miss Camille Irvine, the bride's only sister, was maid of honor.

The ushers were all aviator friends of the groom, and his best man, Mr. Horace Guion Benedict, of Roselle, New Jersey, had been his flying mate. The ushers were Lieutenant Edward Shields, of the United States Naval Air Station, Rockaway Beach, N. Y.; Mr. Thomas Holloway, of Beverly, N. J.; Mr. Victor Traub, of Maplewood, N. J.; Mr. John Bedford French, of Philadelphia, Pa.; Mr. Homer Smith, of Reading, Conn., and Mr. Junius P. Fishburn, of Roanoke, Va.

The bride looked very lovely in her veil and white satin gown, trimmed with old Duchess lace worn by her mother at her wedding many years ago. She is a young lady of exceptional charm and versatility. Educated by private tutors at the Academy and at Dana Hall, Wellesley, Mass., she has done much artistic designing for engravers, and has contributed verses and articles to several prominent magazines. During the late war she organized and managed with conspicuous success a local chapter of Red Cross work. She is extremely popular, being regarded by the boys of the school as a sister. The groom, who lately received an honorable discharge from the National Service, was a naval aviator, who trained at Cambridge, Mineola, and Pensacola. He was flying in France for a period of four months. He is at present in business in New York City.

After the reception the student body gathered before North Cottage, where they sang three songs: "Alma Mater," "Dear Mercersburg," a song composed by Dr. Van Dyke, and "Cheer, Cheer, Cheer," a stirring school song, whose words were written several years ago by Miss Irvine herself. Short speeches were made by the bride, the groom, and Dr. Van Dyke.

The bride was the recipient of many beautiful gifts from her many friends. Among these presents one of great beauty was a complete Tiffany dinner set from the boys of the Academy.

Mr. and Mrs. West will make their home in Maplewood, New Jersey.

PROTESTANT CHURCHES' APPEAL

Religious Liberty in Hungary

The Protestant Churches of Hungary have addressed an earnest appeal, "to their brethren in other lands" to save them from the destruction of their religious liberty, which, they believe, is threatened by the Rumanian claims. The Greek Orthodox Church is the only form of religion tolerated in Rumania, and the various Protestant bodies are convinced that the life of their Churches can be maintained only by the intervention of the Western Powers. The Rumanian army of invasion, so a telegram received through Holland states, has already made captive some of the principal religious leaders of Transylvania, including Josef Ferencz, the Unitarian bishop, who is 87 years old; Samuel

Barabas (Calvinist), Archdeacon Josef Hirschler (Roman Catholic), Matthias Eisler and Maurus Glasner (Jewish rabbis), Professor Alexius Boer (Transylvanian Reformed Church), and Julius Arkosy (Unitarian chief school inspector).

Should the Rumanian plans be endorsed by the Western Powers (the appeal says) all hopes of the unhampered development of the Protestant Churches would be dashed, and the appeal goes on to summarize the results of Rumanian domination as follows:

The Lutheran Church of Hungary would lose at once all of her theological colleges, those of Sopron, Pozsony, and of Eperjes, institutions that have served from the time of the Reformation for the training of her ministers. This same Church of our country, deprived also of the majority of her adherents, would see her very roots cut off.

The same fate would befall the Reformed Church of Hungary. She would lose the theological colleges at Kolozsvár and at Sarospatak. In her Transylvanian district alone this Church would lose, further, seven high schools, three normal training schools, one girls' secondary school, and about 600 primary schools. If we add to these figures the congregations situated on the territories the loss of which threatens Hungary, we find that more than 1,000, that is half, of the total number of the congregations of the Reformed Church would become scattered under the foreign rule of different countries. It need not be said that this would completely paralyze the hitherto most numerous Calvinistic Church of the Continent.

The fate that would befall the Unitarian Church would be still worse, if this is possible. In spite of the fact that her members are all Magyars, all her congregations, with the exception of three, would come under Rumanian rule, and this denomination in Transylvania, which is generally referred to in England and in America as the Mother Church of this creed and which always held a leading part in cultivating liberal thought, would be doomed to complete ruin. Further on, what could the Baptists, Methodists, Adventists, and other denominations, less important in numbers than by their lively missionary activity, expect if they should come under the rule of Rumanians? The priests of these never ceased to emphasize that it was disloyal for a Rumanian to follow any other creed than the Oriental.

Many examples prove that Rumanian mentality is governed by the characteristic Oriental conception of the identity of country and creed. Hence the intolerance of the Rumanian Government in matters of conscience. For instance, the many thousands of the Hungarian Roman Catholic inhabitants of Moldavia are inhibited from the use of their language at divine services, in schools, and even at the confessional. No one in Rumania is allowed to leave the Oriental Church if his conscience should lead him to another denomination. Defying her solemn international obligations assumed in 1878, Rumania, as is generally known, has denied to the Jews of her country the equal rights of citizenship, and even the repeated diplomatic interventions of the Western Powers had no other consequence than further empty promises. Do you realize, then, dear brethren, why we tremble at the thought of hundreds of thousands of our fellow-believers coming under the sway of this intolerance, no matter what international guarantees might be given for their protection?

The possibility of the transfer of the province of Transylvania from Hungary to Rumania raises grave fears for the civil and religious liberty of the numerous adherents in Transylvania, of the Protestant Churches, unless strong steps for their protection are taken by Great Britain and her allies at the Peace Conference. Figures supplied to us show that in the area claim-



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ed by Rumania there are over one and a half million of Protestants. They belong to (1) the Hungarian Reformed Church, whose adherents are Calvinists, organized under five bishops; (2) the Hungarian Lutheran Church; (3) the Hungarian Unitarian Church, organized under one bishop; (4) the Baptist Churches in Hungary. In addition to these, Methodists, Adventists, and other denominations exist in small numbers. In Transylvania, the Protestants and Catholics together number about three millions. The Rumanians in the same area are almost as numerous and are spread throughout the country districts. The Protestants dwell chiefly in the towns and in three counties (out of 26), where the Protestants alone constitute more than one-half of the population. The Catholics in Transylvania, we understand, have allied themselves with the Protestants in pleading for religious freedom. The Protestants fear the virtual extinction of their colleges, schools, and Churches under Rumanian rule.

We, the undersigned, express our earnest hope that if the British Government lends its support or sanction to the transfer of any part of Transylvania to Rumania it will insist on effective guarantees for religious freedom, and will secure to those who do not belong to the Eastern Church the liberty which they have enjoyed for centuries. Dr. Seton Watson at the commencement of the war (December, 1914) writes:—

"It is essential that Rumania, while incorporating Magyar and Saxon islets in the Rumanian racial sea, should guarantee the existing institutions of the two races and the fullest possible linguistic freedom in Church, school, and press. The Saxons in particular have preserved their identity for over seven centuries in this little corner of the Carpathians, and have contributed far more than their share to the cause of culture and progress in Hungary. It would be a crying irony of fate if they were allowed to perish in the twentieth century at the hands of those who have pledged themselves to vindicate the rights of smaller nationalities."

A BRILLIANT RECORD

In a recent issue of "The New Era," Lancaster, appeared the following reference to the splendid record of a soldier in the British Army. The account is the more interesting to our readers because the young man is the son of Dr. Bowman, President of the Theological Seminary at Lancaster.

"Bombardier Boone Bowman, after nearly five years of service in the British Army, is now thinking of 'becoming an American citizen,' as he put it to a reporter of 'The New Era,' and will bestir himself to register in the Third Precinct of the Ninth Ward at the earliest opportunity, and thereby make himself eligible to cast his first vote.

"Not that Soldier Bowman is just of age—but, rather, because when he arrived at twenty-one in 1914 the war game called him, and he turned his citizenship to good account by enlisting in the British Army during the first month of the war, and, with the exception of a brief furlough in 1917, has been 'at it' until just a short time ago. Though taking leave of Army life, he is still, strictly speaking, in the British service until he receives his last papers, which will probably come about May 10.

"Bombardier Bowman after his one furlough returned to England December 31, 1917. He tells a modest, but none the less thrilling, story of the opening of the German offensive, March 21, 1918. The day before a captured German airman revealed the coming of the drive, and the Allied armies before St. Quentin knew the hour and minute they would be subjected to the first attack. Especially noticeable was the

utter absence of excitement or fear among the defenders; their psychology was most uncommon, and when the enemy attacked they made their tactical withdrawals in admirable fashion. Bowman was with A Battery, 153d Brigade, 36th Ulster Division, and the infantry was practically wiped out. They met twenty-seven attacks in ten days. For three months it was a constant case of hammering; the final stand was made at Lassigny—then the men were taken out for a rest, for the tide had turned. The Germans had gone their limit.

"From there Bowman and his battery went into the deadly Bailleud sector, where the tide in Belgium was turned at

Berthen. From then on the Germans kept going backward, evacuating Ostend and the whole coast line. When the news of the armistice came Bowman was in a hospital with an attack of the 'flu.' The heaviest bombardment of the war had been planned by the British for November 11, when the truce was declared. By this time the British were using as much ammunition in a day as they fired in a month in 1915.

"Before returning home Mr. Bowman had the privilege of being in Westminster Abbey, at the memorial service for Colonel Roosevelt. The return journey was made on the Mauretania."

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D. D., Lancaster, Pa.

Third Sunday after Easter. May 11, 1919.

SIN AND ITS CONSEQUENCES

Genesis 3: 1-13.

Golden Text—The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Romans 6: 23.

Lesson Outline—1. Adam's Sin. 2. Our Sin.

This is a tragic lesson. We come to it from a study of the fair panorama of creation, reaching its climax in man. It was an enchanting scene. Earth was Eden; and man, its godlike tenant. But now sin enters into the paradise of life. Its entrance causes profound changes from innocence to guilt, and from happiness to misery. It marks the beginning of the age-long titanic conflict between good and evil.

How did sin, with its staggering burden of misery, get into God's fair universe? It is not surprising that this difficult question has ever been of profound interest to mankind. But it is a question that does not directly concern us. It is speculative,

rather than practical. We are far more interested in finding deliverance from sin than in explaining its mysterious origin. We are the disciples of Jesus, who provided a great remedy for sin instead of propounding theories about it.

But if men will speculate about the origin of sin, they must be careful not to violate the fundamental facts of our Christian faith. Sin exists in a world that is made and controlled by our heavenly Father. His supreme purpose was the making of men in His image. By the free use of reason and conscience, enlightened and inspired by God, men were created and called to develop godlike character. But there can be no conflict without the possibility, at least, of defeat. Man, therefore, as he came from the creative hand of God, faced a moral conflict. He contained, within himself, vast possibilities of good and evil. He could be tempted, and it was possible for him to fall. But he also possessed the ability to resist temptation, and thus, by degrees, to rise to perfect manhood. Omnipotent Love could do no more and no less than fashion man thus.

But our present lesson does not plunge into soul speculations. It sets forth the

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fact of sin and its heinous consequences, but not its philosophy. Beneath its pictorial symbolism we shall find the eternal truth about sin.

I. Adam's Sin—The lesson describes the first sin of the first man. He ate of the forbidden fruit. It was a wrong choice, consciously made. It was a wilful act of disobedience to a remonstrating conscience. The essential points in this ancient narrative are the man, his sin, and its consequences.

Who was this man? You may see his image in your nursery. The child of today is an epitome of our race in its childhood. Like the first man, it possesses in germ reason and will, the essential attributes of humanity. They require discipline and development. The historical progenitor of our race was imperfect and innocent as a child. His imperfection was not a blemish. It was the normal state of mankind in their childhood. Like a seed cast into the ground, the moral nature of man required growth for its perfection.

But with his growth came decline and decay. Man fell into sin. What, now, was the nature of that first sin? Here, again, our little children may teach us. There comes a time, quite early in its life, when a child becomes conscious of a difference between right and wrong. Hitherto it has been innocent, because it lacked reason and will. It may have played with matches and set the house on fire. But that was not a sin. The act was wrong, but the actor was innocent because he lacked responsibility. But when the child has reached the age of moral discrimination it becomes responsible for its conduct. And then its innocence may turn into virtue, or it may degenerate into vice. As a matter of fact, both happens in the moral development of every normal child. Its conduct, judged by adult standards, will be part good and evil. Only gradually, under the direction and discipline of Christian parents, the child will develop a strong Christian character.

So it was with our first parents. Physically they were mature, but morally they were innocent children. And, doubtless, their first steps on the road of duty were feeble and faltering, like those of our children. But God was their Father. Through their conscience He enlightened and strengthened them. Again, their first moral acts were of a mixed nature, some right and others wrong. The narrative does not assert that the very first moral act of Adam and Eve was sinful. But it does state that very early in their career they fell into sin. In their way forward they stepped downward. And that tragic step marks the beginning of sin in the human race. It was sin because it was an act of conscious disobedience to the divine voice speaking through conscience. It was a fall because it was a choice of wrong, when right presented itself.

Our narrative sets forth the religious significance of that first fall in a profound manner. Its language is pictorial, but it describes an historical event in the religious experience of primitive man. There is, first of all, the clear sense of duty. "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Then follows a profound analysis of temptation (v. 6). The tree was good for food, a delight to the eyes, and to be desired to make one wise. Thus it appealed to man's carnal nature, to his sense of beauty, and to his intellectual ambition. Further, we find in the narrative a truthful description of the eternal struggle between duty and desire. The serpent was subtle. It parleyed and argued skillfully with the fasci-

nated woman. And the woman was susceptible. She listened eagerly to the insinuations of the serpent, and looked wistfully at the forbidden fruit. Finally, there is the account of the fall, simple and tragic, "She did eat." And to add the last touch of reality, we are told that her fall also involved Adam in sin.

Thus did the first man come to the parting of the way, where duty struggled with desire. He knew the right, but he chose the wrong. He struggled against the temptation to gratify his keen appetites at the expense of his moral nature. But his desire for food, beauty, and knowledge proved stronger than his sense of duty. He fell into sin. Jesus stood at the same crossroad when He was tempted in the wilderness. The devil showed Him the easy way to food, power, and success. He promised Him all these treasures of earth if He would forsake the path of duty. But Jesus triumphed over temptation. His strength was equal to the test.

What were the consequences of Adam's sin? They were twofold, inward and outward. Sin engendered the sense of guilt in man, and it burdened his life with misery. It wrought a profound change in his relation to God and to his fellow-creatures. Adam feared God and he blamed Eve. Both were expelled from Eden. In this graphic narrative we have a picture of the universal experience of mankind. Guilt and misery are the result of sin; men fear God and hate their brother-men.

But the tragedy of sin does not end in absolute despair. That wonderful promise in verse 15 may be a dark saying to exegeses, but it shines with light when we interpret it in the light of our Christian faith. It means that Adam rose from his first fall with the hope and assurance of ultimate victory over sin. The seed of the woman shall bruise the head of the serpent. Adam experienced many other falls, essentially like the first. But he continued his struggle against sin, aided and inspired by the power and promises of God. And the history of that continuous struggle of Adam and all his descendants is the story of our race in its gradual and painful ascent from innocence in Eden to perfect moral manhood in Christ.

II. Our Sin—Adam's sin is our sin. He is our brother. We sin and fall like him. Our narrative gives us more than the story of the first sin. It is a typical description of every sin committed by man. In its essential features, the experience of Adam and Eve is being repeated daily in many an Eden where little children pass from innocence, through moral choice, to character, or where men, knowing the good, choose the evil. We share Adam's nature, we experience his temptation, we must fight his battle, and we may suffer his defeat.

But when we commit sin our condemnation is greater than Adam's. We have an Elder Brother who was the Perfect Adam. He has shown us the Father. He has given us His Gospel and His Spirit. He has bidden us to be perfect like our Father in heaven. It used to be said that all men have sinned because the first man sinned. That is true. But we ought rather to say that, because the last Adam was sinless, men ought to sin no more.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

May 11th. The Lure of the World.

2 Tim. 4: 10; 1 John 2: 15-17.

The term world as it is used in the Bible may mean a number of different things. Sometimes it means the physical universe—the sun, moon and stars, the earth, with its rivers and mountains and plains and seas. Sometimes it means the people that are upon the earth. In that classic passage, John 3: 16, "God so loved the world that

He gave His only begotten Son," the meaning is evidently that of the inhabitants of the world. Then again it may mean the things that are in the world—its pleasures and property. St. John uses it in this sense when he says, "Love not the world, neither the things that are in the world." It is most frequently in this last sense in which the word is used. Then it stands in contrast to that which is holy and heavenly and spiritual. It is a general expression for the evil that is in the world. The trinity of evils, the world, the flesh and the devil, may be summed up in the one word, world. It stands, therefore, for the spirit of a life and is used to designate that which is sensual, selfish, carnal, materialistic.

Now, there are two attitudes which people may assume towards the world with its pleasures and its spirit of life. The one is to regard it as wholly evil, to frown upon it, to shun it and flee from it. This was the attitude which Christian people at one time assumed. The world was a very wicked world. It lay in the power of the evil one. It had to be avoided as far as possible. It was the duty of Christians to go through the world as quickly as possible, but they must not become mixed up with it. While living in the world they were not to be of the world. They were to endure it as a matter of discipline, but their duty was to prepare themselves for the world to come. It is needless to say that this attitude towards the world is changing, and has changed to a great extent. The world is not evil in itself. God made it good. Everything that He made was good. The pleasures of life are not wrong in themselves. The things of the world are not bad. It is only their wrong uses, their abuses, that make them wrong.

There is another attitude towards the world which some people assume. They live for the world. They say: "Let us eat and drink, for to-morrow we die." They make pleasure and profit ends in themselves. They live to eat and their principal thought is about food and clothing and shelter and the enjoyment of material things. They have no higher aspirations in life. They are grossly materialistic and sensual and selfish. This, too, is a wrong attitude towards the world. We must not become so absorbed in it that we lose sight of the things of the spirit. We can be in the world and yet not allow the spirit of the world to dominate us. It is one thing to be in the world and another thing to have the world inside of us. It is one thing for the ship to be in the water and a different thing to have the

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water in the ship. The Christian must live in the world, but he does not need to be a worldling. Jesus, in that high priestly prayer, prayed the Father in behalf of His disciples: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil that is in the world."

As there is a wrong conception of the world, so there is also a false conception of the Christian religion. Religion in a certain sense has to do with the things of the world. Of course its spirit and life come from above, but a religion that does not adapt and apply itself to the affairs of every day life is weak and ineffective. The Christian must live his life in the world and project the spirit of his religion into all the affairs of human life. If the world is wrong he is here to right it. If the world is evil he must make it better. He must not flee from it and leave it to its own fate.

The supreme question in life is, what is the chief good; what is of highest value and significance? The answer to that question determines everything else in life. If food and clothing and shelter and money and power and pleasure and profit and all these things are the chief good, then men and women are justified in rushing after them and acquiring them. If, however, life consists "not in the abundance of the things which a man possesseth," but in the spirit of service and sacrifice, of love and goodness and justice and righteousness and mercy, then we must not allow anything in the world to stand in between us and the attainment of these higher things. The things of the world have a wonderful attraction for people. They rush after them like a hunter after game. They simply must have them.

Why is it that the world is so attractive? There are several reasons. First, because it appeals to the senses. The things of the world can be seen, they can be touched and tasted and handled. They have the promise of reality. They appeal to people because they seem so real and tangible. The things of the spirit are intangible, unseen, vague, indefinite. Consequently these do not have the lure and attractiveness which the things of the world frequently have. And yet, the things of the world are passing; they do not abide, whereas the things of the spirit are permanent and abiding.

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:
Little we see in nature that is ours;
We have given our hearts away, a sordid boon!"

Second, the world is attractive because it is a present world. It is here and now. We need not wait for it. We can have it immediately. When Esau sold his birthright for a mess of pottage, it was the present attractiveness of the savory meat that tempted him. The blessings of the birthright were future and remote. The world promises immediate satisfaction. We must have it. We cannot wait for it. Demas forsook Christ and the Christian religion "having loved this present world."

Third, the world promises to satisfy us. There are yearnings and longings in the soul that remain unstilled and unfilled. The world beckons us and holds out the promise of satisfaction and happiness. In this it only deceives us, for it never really satisfies; it actually tantalizes us. When we grasp at the object of our desire it van-

ishes from us. We rush after wealth and get it, and then find ourselves to be less happy than we were before, and our quest must become greater and fiercer. The same is true with reference to pleasure. We rush after it, hoping that it has happiness in store for us, but each time we must have more and more, and are never quite satisfied. The same is true with reference to all other worldly things. Their possession never brings peace and contentment. We must build larger barns, invent more exciting forms of recreation in order to satisfy our whims and desires by the things of the world.

But the things of the spirit satisfy. They bring an inward peace and joy which the world cannot give nor take away. That peace of heart and mind is not dependent upon external things. It rises far above them. It can sing amid the storm. It regards itself rich, though possessing nothing. It offers fullness of joy and pleasures forevermore.

The Apostle St. John tells us that if any man love the world the love of the Father is not in him. It is impossible, therefore, to have two master loves in the heart. We must never allow the world to make the chief claim upon us. We must use the world so as not to abuse it. We must live in the realm of the ideal and seek to actualize it in the real. As we do this we shall find that the world itself will begin to change for us. Every common bush will be aglow with God. It is a strange thing that we always find in the world what we bring to it. If our thoughts and impulses, our desires and our affections are set on God, then we may live in God's world and get all the good and sweetness out of it that He has put into it. If we live in the world without God, we shall of all men be most miserable.

"CEDAR CREST," THE COLLEGE FOR WOMEN, ALLENTOWN, PA.

Seven of the eleven members of the Executive Committee met last Monday evening to receive a special committee's report concerning the proposed Secretarial Course in connection with our work. For three hours I watched those men struggle with the facts and formulate a policy. Whatever action will be taken must be ratified at the June meeting of the Board of Trustees, after which it will be published. One of the things which gave the men courage and enthusiasm was a check for \$1,000.00 which had just been given by James M. Hartzell, of Chalfont, Pa., who is a member of the Board of Trustees. Steps were taken looking toward the definite investment of the Endowment Fund, and the Treasurer was instructed to keep this fund separate and distinct as a sacred trust. In sending the check to President Curtis, Mr. Hartzell expressed his wish in this way: "I hope you will find many others who will cover this amount, for, in my judgment, the greatest need of the College is an endowment."

"Booster Week" was abundantly worth while. It was conceived and launched by the Y. W. C. A. The intention was to crystallize the spirit of the student body along definite and combined efforts.

Eleven members of the "Cedar Crest Auxiliary" spent one whole day at the College to provide certain things needed in the Dormitory and to plan for a "Sale," which will be given some time during commencement week.

The Treasurer of the Alumnae Fund sent a letter to the College this morning, informing us that she had \$980.50 in cash toward the thousand-dollar fund which is to be turned over to the College in June. Let the reader remember that this money came as a free will offering from the graduates of the institution. I hope I am not betraying a secret when I tell you that the amount will go way beyond the thousand dollars by June 5.

Educational Column

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CHURCH-BUILDING FUNDS

J. S. Wise, Superintendent

Early in February the Superintendent of the Church-Building Department, in accordance with the action of the Board's Executive Committee, challenged all of the Missions to put on campaigns for the raising of funds to liquidate the debts now resting upon their properties. The results are most gratifying. Many of the Missions now see the long-time and burdensome debts, like the stone at the Master's tomb, being rolled away. Liberty Bonds are freely given by many of the members for this purpose. This form of giving appeals strongly to the Hungarian Churches. They are a thrifty and liberal people. It is hoped that many more of the Missions will take advantage of their present opportunities.

During the quarter from January 1 to April 1 the following Church-Building Funds were received, invested and are hereby gratefully acknowledged:—

No. 635. "The James G. and Rebecca Kryder Evans Gift Church-Building Fund of \$500." Contributed in loving memory of his sainted parents, from a grateful son, by the Rev. L. Kryder Evans, D. D., of Pottstown, Penna. Gift for the Church building of St. John's Reformed Church of Pottstown, Penna.

No. 636. "The Sallie J. Riegel Church-Building Fund of \$500." Contributed by Miss Sallie J. Riegel, of Leighton, Penna., and invested in Grafton Avenue Reformed Church, of Dayton, Ohio.

No. 637. "The S. Lillie Zerby Church-Building Fund of \$3,534.52." Bequest of Miss S. Lillie Zerby, of Pottsville, Penna., and invested in First Reformed Church of Gary, Ind.

No. 638. "The Woman's Missionary Society of the First Reformed Church, Lexington, N. C., Church-Building Fund No. 1 of \$500." Contributed by the Woman's Missionary Society of First Reformed Church of Lexington, N. C., and invested in Grafton Avenue Reformed Church of Dayton, Ohio.

No. 639. "The Mrs. Henry Moyer Church-Building Fund of \$500." Bequest of Henry Moyer, a devoted Elder of the Reformed Church of Campbelltown, Pa., and invested in Emmanuel Reformed Church, Jenners, Penna.

No. 640. "The Rev. A. J. Heller, D. D., Gift Church-Building Fund of \$500." Contributed by Trinity Reformed Church, Connellsville, Penna., and named after its first pastor. The same is applied to its debt to the Board by Trinity Church, Connellsville.

No. 641. "The William S. Klee Church-Building Fund of \$500." Bequest of Sarah A. Klee, of Womelsdorf, Penna., and invested in Fern Rock Reformed Church, Philadelphia, Pa.

No. 642. "The Sarah Ann Klee Church-Building Fund of \$500." Bequest of Sarah Ann Klee, of Womelsdorf, Penna., and invested in Fern Rock Reformed Church, Philadelphia, Pa.

No. 643. "The Woman's Missionary Society of General Synod Church-Building Fund No. 63 of \$500." Invested in Fern Rock Reformed Church, Philadelphia, Penna.

No. 644. "The Samuel B. Snively Church-Building Fund of \$500." W. M. S. Fund No. 64. Bequest of his daughter, Mrs. Mary S. Syke, received through the Woman's Missionary Society of Potomac Synod, and invested in Fern Rock Reformed Church, Philadelphia, Pa.

No. 645. "The Richard L. Gray Church-Building Fund of \$500." Contributed in father's memory by his children: Mary J., Walter L., Charles W. and Robert L. Gray, of Winchester, Va., and invested in First

Reformed Church, Pitcairn, Penna.

No. 646. "The Eli H. Roth Gift Church-Building Fund of \$500." Contributed by Class No. 7 of the Heidelberg Reformed Sunday School, of York, Pa., Mr. Eli H. Roth, teacher. One-half invested in First Reformed Church, Gary, Ind.; one-half invested in First Reformed Church, Freeport, Ill. Progressive project of Interior Synod.

No. 647. "The Mr. and Mrs. George A. Wood Church-Building Fund of \$500." Contributed by George A. Wood, of Chambersburg, Penna., and invested in Trinity Reformed Church, Detroit, Mich.

WITH THE SYRIAN CHRISTIANS OF INDIA

(Continued from Page 2)

that this ancient Church is again coming to its own. As a result of this new life there arose a reform movement in the Church which left to the emergence of a third section called the Mar Thoma, or Reformed Syrian Church, which now numbers about 100,000. Having lost their Churches, property and worldly possessions, having cast off prayer to the saints, reverence for relics, etc., they are now turning back to the primitive and simple Christianity of the early days, with an open Bible, fervent prayer, and simple witnessing of the glad news of abundant life. It is among these people that this great convention is now held.

The great meetings, which have lasted for a week, have ended, and the throng disperses, leaving their booths by the river to return in their boats over the streams and canals of fertile Travancore, or to scatter along the paths and lanes of this tropical and romantic land of the East.

And now we are traveling across the hot plains of India, with its crowded villages and teeming life. There are more than 750,000 of these villages, so many that if Christ had visited one every day of His life on earth and one every day since that time, He would not yet have finished the villages of India to this date. Yet here in this ancient Syrian Church are enough Christians to place one in every village in India. If once this Church is awakened, if once it is kindled with the fire of genuine missionary enthusiasm, it may be a mighty factor in the evangelization of India. Here is a Church without foreign missionaries, or even foreign help, that has stood through the centuries uncrushed by persecution and not stifled by the heathenism about it. Even today Christians are scattering by thousands "to other villages also," with the message of new life. Will you not remember us during the next six months, as we shall be working through the Churches of all denominations throughout all India to awaken and organize the Christian communities for personal evangelism in order to bring a united and growing impact upon the non-Christians of this land, who number one-fifth of the human race?

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Obituary

MRS. ALICE BAKER

In Hagerstown, Md., on the 5th day of April, there fell asleep Mrs. Alice Baker, the wife of Elder Solomon Baker and mother of Deacon Clarence A. Baker. She was a consistent member of Christ's Reformed Church, and in every way contributed to the success of its undertakings for the extension of the Kingdom. It was through a long extended tribulation that she had to go before entering into the rest prepared for the people of God. Through it all she had the kindest sympathy that could be expressed by a loving family. No expense or watchfulness was regarded as too strenuous, that the pathway of the sufferer might be traversed with the least pain. Both families feel the pain more poignantly since only a short time before the wife of Deacon Baker preceded her to the blessed home above. It opened the wounded hearts afresh, just at the moment that the older ones had begun slightly to close. Both are missed in the home, the Church, and the community. But all are leaning on the promises with the assurance that our loss has been their gain. And with faces to the light, we are longing for the time when the angel faces that we have lost awhile we shall see again. The blessed hope grows with the process of the suns, thanks be to Him who died and rose again for our redemption, and who will come again to gather His dispersed people to Himself in the faultless presence.

ETHEL GRACE PEIGHTEL

In the death of Ethel Grace Peightel, Trinity Church, McConnellstown, Pa., has lost one of its youngest and most enthusiastic and loyal members. She died April 14th and her age was 20 years and 8 months. The funeral services were held in Trinity Church in charge of Rev. D. E. Master, Huntingdon, Pa., and her former pastor, Rev. John K. Wetzel, Juniata, Pa. Miss Ethel was active in every phase of Church work. She was pianist in the Sunday School and Church services for several recent years, always had a large share in the training of the boys and girls for special services and was an enthusiastic worker in the Young People's meetings. Her former pastor's tribute was most true of her: "I never came to ask her help in any part of the Church's work, that I was ever refused." How beautiful is such loyalty! She was also a successful teacher in the public schools of her community and was interested in all phases of its life. In her friendship and associations she combined splendidly the qualities of real life with high ideals. How strange to lose a life so young and full of promise, but how beautiful to think of its fulness! Heaven is richer though we be poorer. If this that has been said of her life were not true, all of it would be a hollow mockery. May her young life be a blessing and an inspiration to the community in which she lived and worked.

GEORGE HENRY HERSHISER

Elder George Henry Hershiser, a son of John and Mary Hershiser, was born October 17, 1864, at Friend's Cave, Bedford County, Pa. Died at Hyndman, Pa., April 16, 1919, at the age of 54 years, 5 months and 29 days. He received holy baptism in infancy, and was confirmed in early life in the Reformed Church at Mann's Choice, Pa. Here he served as deacon for a number of years.

Brother Hershiser moved with his family to Hyndman, Pa., eight years ago and had his membership transferred to the First Reformed Church of Hyndman, where he served as deacon for two terms, and in 1918 he was elected to the office of elder, in

which capacity he faithfully served to the end of his earthly career. He will be missed in the councils of the Board. He was one of the most faithful members of the Hyndman congregation and of the Men's Bible Class in the Sunday School. He had recently been elected assistant Sunday School superintendent.

He also held the office of tax collector of the borough of Hyndman. Brother Hershiser's disposition was of the retired type mixed with gentleness and kindness. He sang in the choir for many years. He will be missed in the community, in the Church and in the family. Heart trouble was the cause of his death, of which he suffered about ten weeks, and during all that time he never murmured, but endured it all with Christian fortitude.

He is survived by a sorrowing widow and three daughters: Mrs. H. E. Comp, of Pittsburgh, Pa.; Mrs. W. E. Comp, of Pittsburgh, Pa., and Miss Lulu, of Hyndman, Pa.; also four brothers and four sisters and many friends.

The funeral services were conducted in the Reformed Church at Mann's Choice, Pa., where his pastor preached the sermon. Revs. A. J. Miller and D. N. Dittmar assisted. His body was laid to rest in the Mt. Olive Cemetery, one mile east of Mann's Choice.

A. S. Kresge

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